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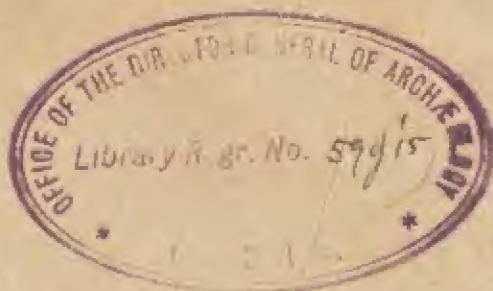
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CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BENGAL UNDER THE
SUPERVISION OF
E. DENISON ROSS, PH.D.





Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME IV.

14496

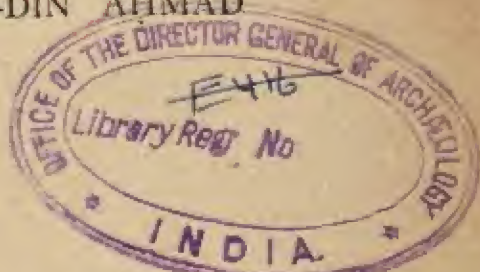
ARABIC MEDICAL WORKS



Prepared by

MAULAVÎ 'AZÎMU'D-DÎN AHMAD

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O. P. L. B.



CALCUTTA

THE BENGAL SECRETARIAT BOOK DEPÔT

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PREFACE.

THE present volume of the Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library, Bankipore, deals with the Arabic works on Medicine contained in that collection.

The chief feature of this collection of medical works is that, apart from its being rich in works of ancient Arabian authors, it is even richer in the writings of Indian authors who have done so much for the collection and preservation of older works and the adaptation of the ancient system of medicine to their own surroundings and requirements.

My reason for giving the medical works precedence over the other Arabic collections in the Bankipore Library was the circumstance that the Maulavi whom I selected for the cataloguing of the Arabic Manuscripts was specially qualified to deal with this subject. For apart from his scholarly knowledge of the Arabic language and his general keenness for research, he possesses an intimate acquaintance with the *Hakimi* system of medicine in vogue among the Muhammadans of India, and belongs to a distinguished family of Behar which has practised the system for four generations.

The compiler has endeavoured in every case to ascertain the precise dates of deaths of the authors, and for this he had in most cases to depend on original sources. He has been successful in practically establishing the precise dates of death of Al-Masīhī, Mahmuḍ bin Ilyās Aḡh-Shīrāzī and 'Alī al-Jīlānī, about which there has been much difference of opinion, and he has been able to throw fresh light on the lives of Qusṭā bin Lūqā, Aḡmad al-Baladī, Az-Zahrāwī, Fakḡru'ddīn al-Kḡnījandī, and many others.

Among the older and rarer Manuscripts in this collection the following deserve special notice:—

1. An old and rare copy of Kitāb u'l-Mushajjar of Ibn Māsawayh.
2. An old and beautifully illustrated copy of Az-Zahrāwī's surgical portion.
3. An ordinary but rare copy of Aḥmad-al-Baladī's Kitābu Tadhqīq'l-Halālā wa'l-Aṭfāl.
4. A very old copy of the Taḍkiratu'l-Kaḥḥālīn of Jesu Haly.
5. An old copy of Al-Qarshī's commentary upon the Aphorisms of Hippocrates.
6. A rare copy of Fakhr'u'd-Dīn al-Khujandī's Talwīḥu't-Tibb.
7. A very old and beautifully illustrated copy of the Kitāb u'l-Hashā'ish of Dioscorides.
8. A very rare copy of Kitāb u'l-Aḡḍīyah and Kanzu'l-Fawā'id of Ḥunayn b. Ishāq.
9. Two rare Risālas of Qusṭā b. Lūqā.
10. The second half of the Qarābādīn of 'Alawī Khān, the MS. having been copied in the author's lifetime.
11. A very old copy of the Kitāb u'l-Khayl-i-wa'l-Bayṭarah of Akhī Khirām [or Hizām]-al-Khaylī.

I trust that the standard of scholarship which characterised the first volume of the Persian series will be found to have been maintained, and that whatever the shortcomings of the present catalogue may be it will be remembered that the compiler is practically the first Indian Muhammadan to deal with the subject of Arabic medicinal works on European lines of scholarship. His qualifications are so exceptional that I feel confident his work will be duly appreciated.

The next volume of the Arabic portion of this catalogue will contain the Qur'āns, commentaries on the Qur'ān, and works on Tajwīd and Qir'at. This volume, which is nearly ready, has also been compiled by Maulavi 'Azīm'u'ddīn Aḥmad.

E. DENISON ROSS.

The Madrasah,

CALCUTTA, Dec. 10, 1908.

TABLE OF CONTENTS.

Nos.		PAGE
1-90	General Medicine, including the Qānūn of Avicenna and its commentaries and abridgements	1
91-103	Dictionaries of Medicine	140
104-107	Pharmacopœia	157
108-113	Mixed Contents	163
114-115	Veterinary Art	197
116-120	Natural History	201



ARABIC MANUSCRIPTS.

MEDICINE.

No. 1.

fol. 117; lines not fixed; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 4$.

كتاب المشجر

KITÂBU-'L-MUSHAJJAR.

By ابو زكريا يوحنا ابن مامويه, Abû Zakariyâ Yâhannâ [Yahyâ] b. Māsawayh, known to Europe as Mesua, a Syrian Christian whose father, Māsawayh, served as an apothecary in the hospital of Gundeshāpūr for thirty years. Ibn Māsawayh, being an intelligent youth, acquired the science of medicine then in practice. He was at first appointed to superintend the translation of ancient works, by the Caliph Hārūnu-'r-Raṣhid, who placed at his service the best scribes of the day. He at last succeeded to the post of Gabriel, son of Bukhtīshā', as private physician to the Caliph Al-Manṣūr and his successors down to Wāsiq, in whose reign in A.H. 243 = A.D. 857, he died. He translated many books from Greek and produced many original works, such as كتاب نوادر الطب (Curiosities of Medicine), which he dedicated to Hunayn b. Ishāq.

For references to his life and works, see Ibn Abi 'Uṣaybiḥ, vol. i., pp. 175-83; Ibn al-Qiftī's Tārīkh al-Ḥukamā, pp. 380-91; Mukhtaṣaru-'d-Duwal (Oxford edition), p. 236; Nāma-i-Dāniṣṭawarān-i-Nāṣirī, vol. ii., pp. 32-50; Brock i., 232; and C. Huart's History of Arabic Literature, p. 306.

Begins—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 كِتَابُ الْمَشْجَرِ لِيُوْحَنَّا بْنِ مَاسُوِيهِ
 الطَّبِّ يَنْتَقِسُ
 الْعِلْمُ الْعَمَلُ
 وَالْعِلْمُ يَنْتَقِسُ
 لِمَعْرِفَةِ الْأَشْيَاءِ الطَّبِيعِيَّةِ
 وَلِمَعْرِفَةِ الْعِلَلِ

As the title *Al-Mushajjar* suggests, the work is arranged in tabular form. Ibn Māsawayh appears to have been the first to write a medical treatise in tables. This form, initiated by our author, reached its maturity at the hands of Ibn Jazlah in his *Taqwīm-u'l-Abdān*, and was subsequently brought to a further state of development by Najīb-u'd-Dīn as-Samarqandī in his well-known work, *Al-Asbāb wa'l-'Ālāmāt*.

The whole of the *Kulliyāt* (general rules of the medical art) is tabulated under one *bāb*, while the Book on Diseases is treated under separate *bābs*, as will appear from the contents detailed below.

The Book on Diseases begins on fol. 9^a, to which a list of contents is prefixed.

كِتَابُ عِلَلِ الْأَمْرَاضِ وَدَلَالَتِهَا وَعَلَّاجِهَا لِيَحْيَى بْنِ مَاسُوِيهِ الْبَابُ
 الْأَوَّلُ فِي دَاءِ التَّعَلُّبِ (Alopecia)

Contents of the Book on Diseases:—

- fol. 9^a. Diseases of the Head (in 29 *bābs*).
- fol. 30^a. Diseases of the Eye (in 1 *bāb*).
- fol. 39^a. Diseases of the Palate, Uvula, and different varieties of Quinsey (in 1 *bāb*).
- fol. 41^b. Catarrh (in 1 *bāb*).
- fol. 42^a. Cough (in 1 *bāb*).
- fol. 44^b. Diseases of the Thorax, Chest, Lungs, etc. (in 4 *bābs*).
- fol. 50^a. Diseases of the Heart (in 1 *bāb*).
- fol. 52^a. Diseases of the Breast (in 1 *bāb*).
- fol. 53^b. Diseases of the Armpit (in 1 *bāb*).
- fol. 53^b. Diseases of the Stomach (in 1 *bāb*).
- fol. 68^b. Diseases of the Liver (in 4 *bābs*).
- fol. 86^b. Diseases of the Bowels (in 4 *bābs*).
- fol. 103^b. Diseases of the Kidneys (in 1 *bāb*).
- fol. 108^a. Diseases of the Bladder (in 3 *bābs*).
- fol. 109^b. Diseases of the Penis (in 5 *bābs*).
- fol. 113^b. Diseases of the Uterus (in 1 *bāb*).

fol. 114^b. Diseases of the Feet (in 1 bāb).

fol. 116^a. Diseases of the Skin (in 4 bābs).

The following diseases are mentioned with their Syriac or Greek nomenclatures:—

fol. 15^b.

الباب التاسع في الوجد المسمى باليونانية فرايطس¹

fol. 18^a.

الباب العاشر عشر في السبات ويسمى باليونانية قاروس² و
بالسريانية طوقاغا

fol. 18^a.

الباب الرابع عشر في الملائوليا³

fol. 19^a.

الباب الخامس عشر في داء الكلب، ويسمى بالسريانية فافروغا

fol. 22^a.

الباب السابع عشر في الصرع ويسمى بالسريانية آيلبسيا⁴

fol. 34^b.

وقد يعرض في باطن الاجفان حمشوة يسمى طرافوما⁵ فان كثرت
الحمشوة حتي يري في باطن الجفن لقط شبيه بسبق التبن يسمى
يوقوميس⁶

fol. 34^b.

البرد يسمى كالازيون⁷

fol. 35^b.

زيادة اللحم الطبيعية في الماق عن الاعتدال ويسمى آشعيس⁸
والآخر نقصان هذه اللحم في الماق عن الاعتدال ويسمى رآوس⁹
... و يكون في الصجاب المسمى قرلي قروح منها القرعة التي
تسمى نرلون¹⁰ والقرعة التي يسمى قولوما¹¹

¹ Phrenitis. ² Should be قاطوعس, Catochus or Coma Vigil. ³ Melancholia.

⁴ Hydrophobia. ⁵ Epilepsy. ⁶ Should be طريفوما, Trachoma. ⁷ Should be

مسي قوميس, Sycosis. ⁸ Chalazion. ⁹ Should be انثنشيس, Eucanthia.

¹⁰ Rhyns. ¹¹ Should be بشريون, Bothrien. ¹² Celoma.

fol. 37^a.ضعف البصر يسمى مورورياسيس¹fol. 38^b.في الطرفة و يسمى باليونانية اوفسفاغما²fol. 39^a.في الوجع المسمي انقوسما³ وهو انتفاخ الجنبين و تورمهاfol. 39^a.في الوجع المسمي موفياسيس⁴ و هو داء يعرض من الولد لا
علاج لهfol. 44^b.فريقولوموليا⁵ ورم حار يعرض في الرئةfol. 47^a.في الوجع المسمي فيسيس⁶ و هو الخجfol. 48^a.

في الوجع المسمي بالسريالية دقارما و هو البرسام

fol. 50^b.الوجع المسمي مويثوفي⁷ و هو سقوط القوة بغتةfol. 57^b.في الوجع المسمي مولييرا⁸ و هو الهیضةfol. 110^b.

في الوجع المسمي خافضونا

This work is not noticed by Ibn Abi 'Uṣaybi'ah, nor by Brockelmann among Ibn Māsawayh's works; but Ibn al-Qiftī (*Tārīkh al-Hukamā*, p. 381) says—

و کتاب المشعر کناش له قدر

For another copy see Rāmpār Cat., No. 204, p. 494.

Written in an ordinary Arabic Naskh. A few folios are wanting

¹ Amaurosis.
² Peripneumonia.

³ Hyposphagma.
⁴ Phthisia.

⁵ Emphysema.
⁶ Cholera.

⁷ Morphosis.

in the end. Fol. 7 is transposed. Water-stained and worm-eaten throughout.

Not dated. Circa 15th century.

No. 2.

fol. 199; lines 18 and 23; size $10 \times 6\frac{3}{4}$; $7 \times 4\frac{1}{4}$,
and $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

I.

fol. 1-109.

كتاب الاغذية

KITÂBU-'L-AĞDIYAH.

(BOOK OF DIETS OR ALIMENTS.)

By ابو زيد حنين ابن اسحق العبادي, Abū Zayd Ḥunayn b. Ishāq al-'Ibādī, the celebrated physician who was the most eminent man of his time in the art of medicine. Ibn Abī 'Uṣaybi'ah (i. 184) reads 'Abādī, and says that he was called 'Abādī because he belonged to one of the many Arab tribes who, adopting Christianity, settled in Ḥīrah and were called 'Abād. Ibn Khallikān (De Slane's translation, i. 189) reads 'Ibādī, and says that the Arabs of the desert call him who serves a king 'Ābid (subject); for this reason it was that the people of Ḥīrah were called 'Ibād, because they were obedient to the king of Persia. In whatever way we read it, he no doubt belonged to the Christians of Ḥīrah, the ancient city of Arabia, which belonged to the Mundir family and other Arab princes. Having a natural predilection for learning different languages he completely mastered Greek, Syrian and Persian. He remained for a considerable period at Baḡrah, where, under the celebrated grammarian, Khalīl b. Aḥmad, he learnt Arabic to an extent that secured for him a considerable reputation as a poet and rhetorician. After completing his studies in Arabic literature he proceeded to Bagdad and commenced his medical studies under Ibn Mīṣawayh, for whom he translated many Greek works, especially those of Galen, into Syrian and Arabic. He died in A.H. 260 = A.D. 873. Though Ḥunayn, or "Joannitius, the translator and commentator of Hippocrates and Galen" (see Encyclopædia Britannica, vol. xv., p. 805), was mostly engaged in translating Greek works, still he found time to

compose a great number of useful original treatises on medical subjects, for a detailed list of which see: Ibn Abi 'Ugaybi'ah, vol. i., pp. 197-200; Ibnu-l-Qifti (Tārikhu'l-Iḥkamā), pp. 171-7; Mukhtaṣar-u'd-Duwal (Oxford edition), p. 263; Ibn Khallikān (De Slane's translation), vol. i., p. 66; Mir'ātu'l-Jinān (Lib. copy), f. 166^a; and Brock, vol. i., p. 205.

Begins—

قال حسين اني اختصرت و جمعت في هذا الكتاب للمير ادام
الله عزه و اكرامه كل ما يحتاج الي معرفته في امر الاغذية مما
قاله جالينوس في ثلاث مثالات وصف فيها قوى الاغذية و في
مقاله وصف فيها ما يولد في البدن دما جيذا و ما يولد خلطا
رديا الخ

In the preface he gives the names of the authorities he consulted in the preparation of this work as follows:—

و ما يحتاج اليه سوى ما قاله جالينوس¹ مما قاله ابقراط²
و ديسقوريدوس³ و ابروفس⁴ و فولوطمس⁵ و اورغن⁶ و ديوجنس⁷ و
مسنثاوس⁸ التي من اهل اثينيه و نمسيانوس⁹ الذي من اهل
فوزيش¹⁰ و ذيقلس¹¹ و ايشانوس¹² و كسايفراطس¹³ و انطلس¹⁴ في
امر الاغذية و التدبير بها و لسبت كل قول من ذلك الي قاله
و قسمت هذا الكتاب في ثلاث مثالات

In the same preface the author further states that at first he aimed at describing only those articles of food which the Muhammadans generally regard as lawful, omitting those which are forbidden by their religion; but in treating the subject from an hygienic point of view he found it necessary to include all articles of diet.

¹ Galen. ² Hippocrates. ³ Dioscorides. ⁴ Rufus of Ephesus. ⁵ Philotimus, a pupil of Paraxagoras; he lived in the 4th and 3rd centuries A.C. ⁶ Most probably Harluin. ⁷ Zeuxis, a native of Tarentum; he lived in the 3rd century A.C. ⁸ Mnesitheus, a native of Athens. ⁹ Numisianus, an eminent physician at Corinth; he lived about A.D. 150. ¹⁰ Should be قورنطس. ¹¹ Diocles Carystina, lived in the 14th century A.C. ¹² Athenaeus, lived in the 1st century A.D. ¹³ Should be قانوفرمسطس, Theophrastus. ¹⁴ Antyllus; lived before the end of the 4th century A.D.

Contents :—

fol. 2^a.

المقالة الاولى في كل قول عام قاله جالينوس او غيره في
جميع الاغذية او في جملة منها

fol. 44^a.

المقالة الثانية في ذكر ما يعتدى به من الزور والشار

fol. 78^a.

المقالة الثالثة في ذكر ما يعتدى به من التباث والحيوان

Probably the same work noted by Ibn Abi 'Uṣaybi'ah (vol. i., p. 200)
as كتاب قوى الاغذية لألف مقالات.

No copy is mentioned in other catalogues.

For translations of Hunayn's work into European languages, see
Cat. of Ar. Books in the Br. Mus., by A. G. Ellis, vol. i., pp. 657-61.

Written in a clear Arabian Naskh, with diacritical points here and
there. The various headings and names of the authorities quoted are
written in thick character. This is one of the most valuable manu-
scripts of the Library. Few folios are wanting at the end. Not dated,
but the transcription cannot be later than A.H. 914 = A.D. 1508, as
will be evident from the following note by a former owner on the
titlepage :—

استعاره من الزمان الفقير الي ربه الصمد عبد الرحمن بن علي
بن المؤيد عثي عنهم بتهار الجمعة الثامن من ربيع الاول سنة
اربع عشرة وتسعمائة هجرية بمروسة قسطنطينيه

The names of the other owners of the MS. are written on the
titlepage. One is حسن ابن عبد الله, dated A.H. 971. The other is
معدني عيسى بن امير خان, dated A.H. 933. The transcription might
be earlier, for the paper used is thick brown, a paper generally found
in manuscripts of the 6th and 7th centuries A.H.

II.

fol. 90; lines 23; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

fol. 110-119.

كنز الفوائد في تنويع الموائد

KANZU-'L-FAWÂ'ID.

A treatise on the preparation of different kinds of foods and medicinal preparations to be taken after food, by أبو زيد حنين بن إسحق العبادي Abû Zayd Ḥunayn b. Ishâq al-'Ibâdî, d. A.H. 260 = A.D. 873. (For his life see above.)

The treatise begins abruptly at some portion of the fifth bâb as follows:—

بالرطل العراقي وهو مائة وثلثون درهما و يلقى عليه مائة و
خمسون درهما سكرا و غسل لعل . . . صفة عنابية يقطع اللحم
الاحمر صفارا و يلقى في الماء و يضاف اليه كيسا من اللحم
الاحمر المدقوق علي قدر النح

The sixth bâb begins on fol. 17^a as follows:—

الباب السادس في عمل المري و غزن ماء الصرم و
الليمون

Contents of the remaining bâbs:—

fol. 19^a. Bâb vii.

فيما يعمل من البيض من العج و غيرها

fol. 22^a. Bâb viii.

فيما يغذا به العليل من مزورات البقول

fol. 24^a. Bâb ix.

فيما يعمل من اصناف السمك من سائر الوانه

fol. 30^a. Bâb x.

في اعمال الصلوي من سائر الوانها

fol. 39^a. Bāb xi.

في الجوارشات و المعاجين و الاثربة التي تقدم قبل الطعام و بعده

fol. 44^b. Bāb xii.

في عمل الفثاع و غيره

fol. 49^b. Bāb xiii.

في تقوع الشمس

fol. 51^a. Bāb xiv.

في صعة عمل ادوية القرف

fol. 53^b. Bāb xv.

في عمل الصردل اللطيف و الصار الصريف

fol. 56^a. Bāb xvi.

في الصلوصات

fol. 58^b. Bāb xvii.

فيما يعمل من الالبان من الكوامخ و الجاحق و اكبر و لزعر و البران

fol. 62^b. Bāb xviii.

في سائر اصناف المصلات من اللث

fol. 72^b. Bāb xix.

في عمل البوارد

fol. 76^a. Bāb xx.

في الطيب و طبع الضال من الصفصاف و من عيدان الصلاف

fol. 78^b. Bāb xxi.

في البهورات الطيبة المشوية للنفس و القلب و الصبوب المطيية و ادوية العرق و غير ذلك

fol. 82^a. Bāb xxii.

في الدوائر الملوكية و غيرها

fol. 86^a. Bāb xxiii.

في غزن الثواكه و ادغارها الي غيرها و اهلها

There is no other evidence, except the following note on the title-page, that this treatise is a work of Hunayn : كتاب كنز الفوائد لصين : بن اسحق في الاغذية. The title Kanzû-'l-Fawâ'id is also given in

the colophon. There is one book noted by Ibn Abi 'Uṣaybi'ah (i., 200) as كتاب الشوائد. It is probable that the present treatise and that noted by Ibn Abi 'Uṣaybi'ah are one and the same work.

Written in an ordinary Arabian Naskh.

Not dated, circa 15th century.

No. 3.

fol. 147; lines 24; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

I.

fol. 1-145^a.

كتاب المتصوري

AL-MANȘŪRÎ.

A complete system of medicine by أبو بكر محمد بن زكريا الرازي, the most eminent of the ancient Arabian physicians and known to Europe by the name of Rhazes. He was born and brought up at Ray, the most northern town of 'Irāq-i-'Ajam. Though in his youth he chiefly devoted himself to music, yet from his very boyhood he was much drawn towards the study of philosophy and Arabian poetry, in which he was sufficiently advanced to compose verses. In his thirty-second year he repaired to Bagdad, where under 'Alī b. Rabban at-Ṭabarī he commenced his medical studies, for which, later on, he became so justly famous. He was appointed director of the hospital of R-ay, in which capacity he served long before his similar appointment to the 'Aḡudīyah hospital of Bagdad. He always meditated, says Ibn Abi 'Uṣaybi'ah, upon the vexed questions of medicine and philosophy, and tried to explain them on rational grounds. When he was asked by 'Aḡūd-u'd-Dawlah to select a hospital site in Bagdad he caused pieces of meat to be suspended in different localities, and the building was erected in that place where, after a given time, the least putrefaction was visible. This fact clearly indicates that he recognized the results of microbial infection though its cause remained unknown. (See S. P. Scott's History of the Moorish Empire in Spain, vol. iii., and Ibn Abi 'Uṣaybi'ah, i., 310.) Though he countenanced the study of Alchemy for the purpose of

turning baser metals into gold, yet he re-invented sulphuric acid and aqua vitæ. (See Ency. Brit., 9th edition, i., 464.) To him we owe the oldest account that we possess of small-pox and measles. (مقالة في الجدري و الصبة اربعة عشر بابا, Ibn Abi 'Uṣaybi'ah, i., 316.) He was alive, says 'Ubaydullah b. Jibra'il (quoted by Ibn 'Uṣaybi'ah, i., 314), when Ibn-u'l-'Umayd, the teacher of Ṣāḥib b. 'Ibād, met him; and after Rāzī's death Ibn-u'l-'Umayd, after spending a considerable amount of money in getting it copied and arranged, gave Al-Ḥāwī (Continens) to the public in its present form. The story of his blindness having been caused by his being whipped on the head as narrated by Ibn Khallikān, on the authority of Ibn u'l-Juljul, does not seem to be well-founded. Ibn-u'l-Qiftī (Tārīkh u'l-Ḥukamā, p. 272) and Ibn Abi 'Uṣaybi'ah (i., 311) are unanimous in stating that he lost his sight as the result of cataract. When Rāzī was asked to have his eyes operated upon he replied, "I have seen so much of the world that I am wearied of it." He died at Ray either in A.H. 311 = A.D. 923, or A.H. 320 = A.D. 932. More than two hundred of his works are enumerated by Ibn Abi 'Uṣaybi'ah. His "Treatise on the Small-pox and Measles" met with the highest European appreciation. Next in reputation comes Al-Ḥāwī (the greatest repository of the medical knowledge of the ancients) and Al-Manṣūri.

For further accounts of his life and works see: Ibn Abi 'Uṣaybi'ah, i., pp. 309-21; Ibn-u'l-Qiftī, pp. 271-7; Ibn Khallikān (De Slane's translation), iii., pp. 311-14; Mukhtaṣar-u'd-Duwal (Oxford edition), pp. 291-2; Mir'āt-u'l-Jinān (Lib. copy), fol. 190^b; Brock, i., 233; and O. Hart's History of Arabic Literature.

Begins:

قال ابو بكر محمد بن زكريا الأسدي منصور ابن اسحق بن احمد
اطال الله بقاءه في كتابي هذا جملا و جوامع و تكما و حيونا من
صناعة الطب الخ

Aḥmad b. Mūsā b. Mardawayh in his Kitāb u'l-Murjām (Lib. copy, fol. 65^a) states that Aḥmad b. Ismā'il Sāmānī was in Khurāsān when the Caliph Muktafi wrote to him appointing him as Governor of Ray. He sent his nephew Abū Ṣāliḥ Maṣṣūr b. Ishāq b. Aḥmad b. Asad to govern in his stead. It is for this Maṣṣūr, who remained governor of Ray for six years, that Ar-Rāzī composed his Kitāb-u'l-Manṣūri.

The work is divided into the following ten maqālas (chapters), and contains an excellent treatise on the qualities necessary for a physician (في مصنّة الطبيب, on fol. 51^a), and a curious chapter on quacks and impostors (في مضاريق المايّتين, on fol. 83^b).

Maq. I. On anatomy, on fol. 1^a.

في شكل الاعضاء وحياتها

Maq. II. On the diagnosis of the temperaments of the organs, etc., on fol. 16^b.

في تعرف مزاج الابدان و الاخلط الغالبة عليها

Maq. III. On the properties of aliments and drugs, on fol. 24^b.

في قوى الاغذية و الادوية

Maq. IV. On the preservation of health, on fol. 40^a.

في حفظ الصحة

Maq. V. On cosmatique and the cure of pityriasis, on fol. 51^b.

في الزينة و فيما يذهب المزار

Maq. VI. On the regimen of travellers, on fol. 65^a.

في تدبير المسافرين

Maq. VII. On surgery, on fol. 71^b.

جمل و جوامع من صناعة الجبر و الصراجات و القروح

Maq. VIII. On mineral, vegetable, and animal poisons and their antidotes, on fol. 84^b.

في علاج السموم و الهوام

Maq. IX. On the diseases of the human organs from head to foot, on fol. 93^b.

في الامراض الصادرة من الشرق الى القدم

Maq. X. On fevers, on fol. 120^b.

في الحميات و ما يتبع ذلك مما يحتاج الي معرفته في تجويد علاجها

Cf. H. Khal., v., 245.

Kunnāsh-i-Mansūri, also known as Kunnāsh-i-Fākhir, is wrongly given on the title-page as the title of this work. Kunnāsh-i-Fākhir is quite a different work. See Ibn Abi 'Uṣaybi'ah, i., 318; and Ahlwardt, Berlin Cat., Nos. 6259 and 6356.

For other copies see: Brock, i., 233; Bat, iii., 231; H. Kh., vi., 186; and Rāmpūr, Nos. 202-3, p. 493. For translations see Cat. of Ar. Books in the Brit. Mus., by A. G. Ellis, ii., pp. 281-95.

Written in clear Persian Naskh, within red border lines.
Not dated. Circa 16th century.

II.

fol. 145^b-147.

کتاب بر الساعه

BUR'U'S-SÂ'AH.

A pamphlet on diseases which are capable of immediate cure compiled for Wazir Abi'l-Qâsim b. 'Abdullâh, by Abû Bakr Muḥammad b. Zakariya-'r-Râzi (see above).

Begins:—

الصد لله كما هو اهله و مستحقه . . . هذا كتاب الفه محمد بن
زكريا الرازي في الطب و ترجمه بر الساعه . . . قال الحكيم
محمد بن زكريا الرازي اني كنت عند الوزير فجري بضرته ذكر
شي من الطب الخ

This work is completely described in Ahlwardt Berlin Cat., No. 6343.

Written in the same hand as above.

For copies see: Brit. Mus., p. 221^a; Bat, iii., p. 235; and Rāmpūr, Nos. 27-9, p. 469.

For the translations of Ar-Râzi's works into different European languages, see Cat. of Ar. Books in the Brit. Mus., by A. G. Ellis, ii., pp. 281-95. For the Egyptian editions of his work, see Iktifâ, p. 216.

No. 4.

fol. 73; lines 15; size $6\frac{3}{4} \times 4\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{3}{4}$.

• كتاب من لا يحضره الطبيب

MAN LÂ YAHDURUH-U'T-TABÎB.

A compendium on the treatment of diseases, by means of suitable diet and readily accessible medicines, by زكريا الرازي, Abû Bakr Muḥammad b. Zakariya'r-Râzi, d. A.H. 311 = A.D. 923. For his life and works see above.

Begins:—

الصد لله الذي هدانا لهذا لنهتدي و ما كنا لولا ان هدانا الله وشكر
له علي ما وقفنا اليه

The aim and object of this work are explained by the author in the short prefatory note as follows:—

و بعد فيقول الفقير الي ربه الغني محمد زكريا الرازي انه لما
رايت الفضلاء اطبوا في تصانيفهم و ذكروا من الادوية و الاغذية
لا تكاد توجد الا في خزائن الملوك احببت ان اجعل مثالة
وجيزة في علاج الامراض بالاغذية و الادوية المشهورة الموجودة
عند العام و الخاص ليكون احري ان ينفع بها اكثر الناس في
حلهم و مر تلهم و قد تميمت سنة منا عنا [مشا يضا] شكر
سعيهم في النزول من اعلي البدن الي اسفله ذاكرا علة علة
و علجا علجا و سميتها من لا يحضره الطبيب

The diseases are treated systematically as they affect different human organs, commencing from the head and continuing downwards. Ibn Abi 'Uṣaybi'ah writes about this work as follows:—

كتاب الي من لا يحضره طبيب و غرضه ايضاح الامراض و
توسع في القول و يذكر فيه علة علة و انه يمكن ان يعالج
بالادوية الموجودة و يعرف ايضا بكتاب طب الفقرا.

The above-quoted remarks further inform us that *Tibb-u'l-Fuqarâ'* is another name of this work. See Brock, i., 235.

Written in an ordinary Arabian Naskh.

For copies see: Bat, iii., 235; and Râmpûr, Nos. 242-3, p. 498.

Not dated. Circa 17th century.

No. 5.

fol. 83; lines 15; size $7\frac{1}{2} \times 4$; $5 \times 2\frac{1}{2}$.

The same.

Another copy of the work mentioned above. Begins as above.

Written in an ordinary Indian Nasta'liq.

After the colophon, few compound drugs are copied in Persian language. fol. 54-8 are worm-eaten.

Dated A.H. 1189.

Scribe غلام ولي

No. 6.

fol. 14; lines 21; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

كتاب في الوباء واسبابه

KITÂB-U-FI'L-WABÂ.

A treatise on epidemic diseases and their causes by قسطنطين لوقا Qusṭā b. Lūqā-l Ba'labakki, a Christian philosopher of Syria. He was well acquainted with medicine, mathematics, astronomy, logic, and metaphysics as then in vogue. Being a Greek he was able to translate Greek works, and for this purpose he was called to 'Irâq. His superior knowledge of Greek enabled him to rectify errors in the translation of Honein and others. He composed many small but useful medical

treatises; and died in Armenia, where a monument was erected to his memory. The period during which he flourished is a subject of controversy. Brockelmann (i., pp. 204-5) places him so early as A.H. 220 = A.D. 835; Ibn u'l-Qifti (*Tārīkh u'l-Hukamā*, pp. 262-3) makes him a contemporary of the great Arabian philosopher Al-Kindi (Alchendius), who died in A.D. 861; Abu'l-Faraj (*Mukhtaṣar u'd-Duwal*, Oxford edition, p. 274) places him among the physicians of the time of Al-Mu'tamad, A.H. 236-79 = A.D. 870-92. Others place his death in A.D. 932. Ibn Abi 'Uṣaybi'ah (i., 244) states, in a manner which indicates his own doubts, that he lived in the time of Muqtadirbillah, A.H. 295-320 = A.D. 908-32 **قال و كان في ايام معتدربالله**, but in his chronological arrangement places him after Abū Naṣr Yahyā b. Jarir (**ابو نصر يحيى بن جرير**), who was alive in A.H. 472 = A.D. 1079. In the beginning (see below) it is stated that Khwārizm Shāh asked him to compose a treatise on epidemics. This Khwārizm Shāh Abū'l-'Abbās Ma'mūn b. Ma'mūn was killed in A.H. 407 = A.D. 1016.

و في سنة سبع و اربعماية قتل خوارزم شاه ابو العباس مامون
بن مامون و ملك يعين الدولة خوارزم

(See *Mukhtaṣar u'd-Duwal*, Oxford edition, p. 334.)

The dedication of this work to Khwārizm Shāh, aided by the place assigned to him by Ibn Abi 'Uṣaybi'ah, leaves hardly any doubt that Qusṭā flourished in the end of the fourth century A.H., and not in the third century, as is assumed by some writers.

Begins—

قال قسطا بن لوقا اميرى الامير السيد الملك العادل خوارزم
شاه ابو العباس مامون بن مامون مولى امير المؤمنين رحمه الله
عليه لان اصنف كتابا احقق فيه امرواها ما هو و كم اصنافه و
ما سبب كل واحد منها و ما العلامات الدالة عليها و كيف
التدبير للاحتراز منه اذا الدرو اصلاحه اذا وقع

The work is divided into the following four Jumlas:—
fol. 1^a.

الجملة الاولى في حاجة الانسان الى الهواء ولزوم الهواء آياه
ابدا و مقدار تأثيره فيه

fol. 3^v.

الجملة الثانية في اختلاف الالهوية و انواع التغاير التي تعرض
لها و اصناف الهواء البوي و المضر بالبدن الانسان و الماء ما يضره
و اسباب هذه الاشياء كلها

fol. 7^b.

الجملة الثالثة في معرفة كل واحد من هذه الالطاء و تمييز
بعضها من بعض و تصنيف العلامات الدالة علي واحد واحد منها

fol. 9^b.

الجملة الرابعة في تدبير جميع اصناف الوباء علي الاطلاق و
كل واحد منها خصوصا و تدقيق انذاره و تدبير الابدان الصحيحة
حتي لا يقع فيه و معالجة من قد وقع فيه

Written in an ordinary Naskh. This manuscript is copied from a
copy transcribed in A.H. 749 = A.D. 1348.

وجد بنسخة الاصل تمت المقالة في الوباء علي يد العبد الفقير
الراجي رحمة ربه و غفرانه الحسن بن علي الطبيب في شهر
ربيع الاول من سنة تسعة واربعين و سبعمائة

After the colophon the life of the author is given in the words of
Ibn Abi 'Uṣaybi'ah. Slightly wormed.

Dated A.H. 1053.

Scribe علي بن محمد بن محمد الشرييني المطيب

No. 7.

fol. 19; lines 21; size $7\frac{3}{4} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{2}$.

كتاب في حفظ الصحة و ازالة المرض

A small treatise on the preservation of health and cure of diseases on
hygienic principles, by Qusṭā b. Lūqā 'l-Ba'labakkī (see above).

VOL. I.

C

Begins—

لما كانت الصناعة حفظ الصحة و ازالة المرض كان مقتضى
الصحة و الامور الطبيعية ان تحفظ و مقتضى الامور الغير الطبيعية
ان تزال بالاجح و سرعة الخ

Besides the following note on the binding: كتاب في حفظ الصحة
و ازالة المرض لقسطنطين لوقا, there is no other evidence to show that
the present pamphlet is the work of Qusta b. Lûqā.

No other copy has been traced.

Written in an ordinary Arabian Naskh. Few folios at the end are
wanting. The MS. is worm-eaten and water-stained.

Not dated. Circa 17th century.

No. 8.

fol. 643; lines 17; size $11\frac{1}{4} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

المعالجة البقرائية

AL-MU'ÂLAJATU'L-BUQRÂTÎYAH.

A system of medicine on the lines of the Hippocratic school, by
أبو الحسن أحمد بن محمد الطبري Abu'l-Hasan Ahmad b. Muhammad
at-Tabarî, a contemporary of 'Alî b. Abbās al-Majusî (d. A.H. 384), both
having been the pupils of Abû Māhir Mūsā b. Sayyār. He was a
personal attendant to Ruknu'd-Dawlah Daylami (A.H. 320-365), the
third son of Buwayh, the founder of the Buwayhid dynasty. (See
Lane Poole's *Muhammadian Dynasties*.)

For life see: *Ibu Abi 'Uṣaybi'ah*, i., 231, and Brock, i., 237.

Begins—

الحمد لله المنشود بالوعدائية و القدرة و الرحمة و الافاضة و
الجود الخ

The work is divided into the following ten Maqālas (chapters):—

Maq. I. Chapters on subjects of which a preliminary knowledge is necessary for practitioners having no knowledge of philosophy, in fifty bābs, on fol. 2°.

في الفصول التي لا يستغني الطبيب الذي ليس بفيلسوف
عن معرفتها

Maq. II. Diseases of the skin of the head and face, in thirty-five bābs, on fol. 48°.

في الاعلال التي تصدع في جلدة الراس و جلدة الوجه

Maq. III. Diseases of the internal parts of the head, in forty-three bābs, on fol. 83.

في الاعلال التي تصدع في الاعضاء الباطنة من الراس

Maq. IV. Diseases of the eye; the anatomy and physiology of the eye, in fifty-four bābs, on fol. 161.

في الاعلال العين و ذكر طبقاتها و منافعها و غلتها و اختلاف
المشريحين فيها

Maq. V. Diseases of the nose and ear, in thirty-four bābs, on fol. 238.

في الاعلال التي تصدع في الانف و الاذنين

Maq. VI. Diseases of the mouth and throat, in fifty-eight bābs, on fol. 262.

في الاعلال التي تصدع في الفم و الاسنان و العمور و اللسان
و اللهاوت و الصلح و الرقبة

Maq. VII. Skin diseases, in sixty bābs, on fol. 304.

في اعلال جلدة البدن كله

Maq. VIII. Diseases of the chest, in thirty-eight bābs, on fol. 406.

في اعلال الصدر و الرئة و العشاء و الصجاب و سائر آلات
النفس و القلب

Manq. IX. Diseases of the œsophagus and stomach, in fifty-two bâbs, on fol. 445.

في اعتل التي تحدث في المعدة و المري

Manq. X. Diseases of the liver, spleen, and bowels, with the anatomy and physiology of these organs, in forty-nine bâbs, on fol. 434.

في امراض الكبد و الطحال و الامعاء و ذكر خلقها و منفعاتها

Ibn Abi 'Uṣaybi'ah (i., 321) estimates this work as the best and most useful of its kind. In it, he says, the author has dealt with diseases and their treatments in the most exhaustive manner possible.

The author himself, in the prefatory note, states that in this work the Hippocratic system of treatment is fully expounded; the diseases are classed according to their immediate and remote causes; in the treatment the four stages of diseases, their sudden changes, and their respective symptoms are fully noticed; and the simple and compound medicaments are treated with due regard to their proper doses and the proper time of their administration in each case.

For other copies, see Ind. Office Cat., No. 773; Kâprilizâdah, No. 980; Râmpur, No. 434, p. 497.

Written in an elegant Nasta'liq, with a decorated frontispiece, with gold-ruled borders, blue lines round the page. Foll 561 to the end slightly water-stained.

Dated 20th Rabi' II. A.H. 1150.

Scribe محمد رضا ابن گل محمد هانسي

No. 9.

fol. 236; lines 17 to 18; size $9 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 4$.

كتاب غني و مني

KITÂB-U-ĠINÂ-WA-MUNÂ.

A system of medicine, by ابو منصور الحسن بن لوح القمري
Abū Maṣṣūr al-Ḥasan b. Nûḥ al-Qumrî, a contemporary of the celebrated Rhazes (Râzî). He was born in Bukhârâ in the beginning

of the fourth century A.H., when the Samanides were supreme there. He acquired such fame in medicine that Amīr Maṣṣūr Sāmānī appointed him his personal attendant, and such a thorough reliance was placed in him that he was entrusted with the charge of treating the inmates of the seraglio. He was alive towards the close of A.H. 830 = A.D. 990, but died shortly after. Ibn Abi 'Uṣaybi'ah (i., 327), on the authority of 'Abdu'l Ḥamid al-Khusraw-Shāhī (one of the pupils of Fakhr-'Dīn Ar-Rāzī), states that Al-Qumrī is the teacher of Avicenna in medicine. See Nāma-i-Dānīshwarān-i-Nāṣirī, i., 380, and Brock, i. 239.

Begins—

قال ابو منصور الحسن بن لوح الثمري اني لم ازل في صباي
و منذ عثلت احب العلوم الطبيعية و تنازعني نفسي اليها و
خصوصا علم الطب لما كنت اري فيه من اراحة الانفس الخ

The work is divided into the following three Maqālas (chapters):—

Maq. I. On diseases of the several organs from head to foot, in 120 bābs, on fol. 2.

في امراض العادة من الشرق الى القدم

Maq. II. On external diseases, in forty-three bābs, on fol. 160.

في العلل الظاهرة

Maq. III. On fevers, in twenty-seven bābs, on fol. 192.

في الحميات

Compare H. Khal, iv., 335.

Ibn Abi 'Uṣaybi'ah speaks of this work as a good compendium in which the author has summed up the ancient practice, especially that adopted by Rāzī.

For other copies see: Gotha, No. 1951; Rāmpār, No. 170, p. 489.

fol. 1-108, written in fine Nasta'liq, the remainder in an ordinary Nasta'liq in different hands.

Not dated. Circa 18th century.

No. 10.

fol. 251; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{3}{4} \times 4$.

The same.

Another copy of the work noted above. Begins as above.

Written in a clear Indian Nasta'liq. The first three and the last six folios are written in a later hand. On the fly-leaves various prescriptions are copied from different authors. The name of the owner of this book as put after the colophon is حكيم سيد علي خان. Worm-eaten.

Not dated. Circa 18th century.

No. 11.

fol. 305; lines 14 to 18; size $11 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

كتاب تدبير الحبالى و الأطفال و الصبيان

KITÂB-U-TADBÎR-I'L-HABÂLÂ.

A system of midwifery, by ابو العباس احمد بن محمد بن يحيى البلدى Abu 'l-Abbâs Ahmad b. Muhammad b. Yahya-'l-Baladî, a physician of the fourth century, A.H. He was one of the chief disciples of Ahmad b. Abi-'l-Ash'ag, under whom he prosecuted his medical studies for a considerable period. Ibn Abi 'Uṣaybi'ah (i., 247) says that he was well acquainted with his art and had a successful practice. The exact date of his death is not known, but he flourished in the time of Wazîr Abu'l Faraj Ya'qûb b. Yûsuf, known as Ibn Killis, the grand wazîr of 'Azizbillâh, of Egypt, for whom he compiled the present work. The wazîr died in A.H. 380 = A.D. 990. (See Ibn Khallikân, De Slane's translation, iv., 359; see Brock, i. 237.)

Begins—

كتاب تدبير الصبالي و الأطفال و الصبيان و حفظ صحتهم
و مداواة الامراض العارضة لهم . . . صليته عبد سيدلا الوزير

الاجل ابي الفرج يعقوب ابن يوسف . . . احمد بن محمد بن يحيى
البلدي المتطبب وهي مشتمل على ثلثة مثالات الخ

It is divided into the following three Maqâlas:—

Maq. I. On the management of pregnant women, infants, and the foetus, the treatment of the complaints which befall them, and other introductory discussions, in fifty-seven bâbs, on fol. 9^v.

في تدبير الصبالي و الاطفال و الاجنه و مداواة ما يعرض من
الاعراض و الامراض فيهم و ذكر ما ينبغي ان يتقدم ذكره

Maq. II. On the rearing of infants and children, their regimen and the preservation of their health, in forty-eight bâbs, on fol. 77^v.

في تربية الاطفال و الصبيان و تدبيرهم و حفظ صحتهم

Maq. III. On the diseases of infants and children, their cures and the opinion of ancient authorities thereon, in sixty-one bâbs, on fol. 102^v.

في الازجاج و الامراض العادّة بالاطفال و الصبيان و مداواة
كل واحد منها و ما ذكره المتقدمون من الاطباء و القدامسة فيها
و في مداواتها

The title-page contains the following title of the work, which is incorrect—

كتاب منتخب الدر الصان في تدبير الصبالي و الاطفال و
الصبيان

Copies: Gotha, No. 1975; and As. Soc., p. 83.

Written in ordinary Nasta'liq. Wormed throughout.

Not dated. Circa 18th century.

No. 12.

fol. 339; lines 33; size $12\frac{1}{4} \times 8$; $9\frac{1}{2} \times 5\frac{1}{2}$.

كتاب كامل الصناعة الطبية المعروف بالملكي

KÂMILU'S-SANÂ'AH.

Al-Majâsi's complete system of medicine. The author **علاء الدين** 'Alâ u'd-Din 'Alî b. 'Abbâs al-Majâsi, a great medical writer of his time, was a pupil of Abû Mâhir Masâ b. Sayyâr. He died in A.H. 384 = A.D. 994. He composed this work for 'Adud u'd-Dawlah Abû Shujâ' Fanâ Khusraw, the second of the Buwayhids of Fars (A.H. 338-72 = A.D. 949-82). See Lane Poole's *Mohammadan Dynasties*, p. 141; H. Kh., v., 25; and Brock, i., 237.

The present manuscript is a complete copy of the work, containing both the theoretical and practical portions.

The theoretical portion begins on fol. 1* thus:—

المقالة الاولى من الجزء الاول من كتاب كامل الصناعة الطبية
المعروف بالملكي تأليف علي بن العباس المجوسي المتطبب تلميذ
ابي ماهر موسى بن سيار وهي خمسة وعشرون بابا

The practical portion begins on fol. 223* thus:—

بسم الله . . . المقالة الحادية عشر من الجزء الثاني من كتاب
كامل الصناعة الطبية المعروف بالملكي في حفظ الصحة وهي
احدي وثلاثون بابا

The work is divided into twenty Maqâlas (chapters), for a complete description of which, see Ahlwardt, *Berlin Cat.*, No. 6261.

Copies: India Office, No. 774; Batavia III., 236; and Râmpûr, p. 492.

Written in a clear Arabian Naskh. The MS., with the exception of the last Maqâlah, was transcribed in A.H. 1235, by one 'Abdu'l-'Azîz b. Mustafâ. The last Maqâlah was added, later on, probably by the same scribe, in A.H. 1277. A list of contents of the nineteen Maqâlas is supplied in the beginning.

No. 13.

fol. 264; lines 22; size $12\frac{1}{2} \times 9\frac{3}{4}$; $10 \times 5\frac{1}{2}$.

The same.

Vol. I.

The theoretical portion of the work noticed above.

Begins:—

عونا يا رب و صلى الله علي محمد و آله و سلم المثالة
الاولي النح

Cf. Berlin Cat., No. 6261.

Written in an ordinary Indian Nasta'liq.

Not dated. Circa 17th century.

No. 14.

fol. 523; lines 19; size $12 \times 7\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

The same.

Vol. II.

The practical portion of the above work.

Begins:—

المثالة الاولي من الجزء الثاني من كتاب كامل الصناعة النح

Written in a clear Indian Naskh, with a decorated 'unwân, within gold-ruled borders, blue line round the page, water-stained.

Dated, A.H. 1104.

No. 15.

fol. 175; lines 21; size, 13 × 9; 9 $\frac{1}{4}$ × 6 $\frac{1}{4}$.

كتاب المائده

KITÂBU 'L-MI'AH.

A complete system of medicine, by ابو سهل عيسى بن يحيى بن ابراهيم المسيحي Abû Sahl 'Îsâ b. Yahyâ b. Ibrâhîm al-Masîhî, a distinguished medical writer, and supposed by some to be one of the masters of Avicenna. For a time he remained in the service of the State in *Khurâsân* (كان بخراسان و كان متقدما عند سلطانها), leaving which he proceeded to *Khwârizm*, where he was received with great distinction. He was one of the six great scholars who graced the court of Abu 'l-'Abbâs Ma'mûn b. Ma'mûn *Khwârizm Shâh*. Dr. Sachau (Preface to "The Chronology of Ancient Nations") states that these scholars were carried off to Ghazna "in the spring of A.H. 408," after the murder of *Khwârizm Shâh*, which took place in A.H. 407. From *Chahâr Maqâlah* (Browne's translation, pp. 118-21) and *Nâma-i-Dânishwarân-i-Nâsirî* (i., 36), however, we gather that this incident occurred as early as A.H. 401, during the lifetime of *Khwârizm Shâh*. Mahmûd of Ghazna, a bigoted convert to the *Shâfi'i* sect, was set against the scholars of *Khwârizm*, who were represented to him by the orthodox scholars of his court to be holding very liberal opinions on religious dogmas. He, therefore, sent *Khwâjah Husayn 'Alî Mikâ'il* to *Khwârizm Shâh* to summon these scholars to his court. Before granting audience to the messenger of Mahmûd, *Khwârizm Shâh* summoned these philosophers to his presence and laid before them the king's letter. Avicenna and Abû Sahl, not consenting to go to Ghazna, left *Khwârizm* and with the guide sent with them by *Khwârizm Shâh* set off towards Mâzandran. Abû Rayhân al-Bîrânî, Abû Naṣr al-'Irâqî, and Abû'l Ḥasan al-Khammâr accompanied Ibn Mikâ'il to Ghazna. On the fourth day the guide of Avicenna and Abû Sahl lost his way on account of a dust-storm, and brought them to a place where water was scarce. Abû Sahl, unable to bear the scorching heat of *Khwârizm*, died of thirst, at the age of forty in A.H. 401 = A.D. 1010; while Avicenna, with a thousand hardships and difficulties, reached Ablward, whence he went to Tûs. Abû Sahl is represented in *Nâma-i-Dânishwarân* (i., 36), on the authority of

Qutbu'd-Din Lahiji, to have maintained quite original opinions on some important obstetric problems. See Brockelmann (i., 238) who places his death about A.H. 390 = A.D. 1000.

Of the many works he produced his كتاب اظهار حكمة الله تعالى في خلق الانسان (Book on Exposition of the Wisdom of God in the Creation of Man), according to Ibn Abi 'Uṣaybi'ah (i., 328), is the best. In this work Masihi has summed up the physiological opinions of Galen and others with such clearness and lucidity, and made many modifications, corrections, and valuable additions which give proof of his high attainments. Next to this work, according to the above authority, comes the present work, which is the most famous of all his productions. Amin-u'd-Dawlah ibn ut-Talimid wrote a gloss on Al-Mifāh. For further reference see: *Chahār Maqālah* (Brown's translation), pp. 118-21; *Nāma-i-Dānishwarān-i-Nāsiri*, i., pp. 34-7; Ibn Abi 'Uṣaybi'ah, i., pp. 3378; Ibn u'l-Qifti, p. 408; *Mukhtaṣar u'd-Dawal* (Oxford edition), p. 355; and Brock, i., 238.

Begins:—

قال ابو مهمل عيسى بن يحيى المسيحي هذا هو الكتاب الاول
من كتبنا في صناعة الطب و قصدنا فيه ان نتكلم فيما يجب
تقديمه قبل الشروع في علم الطب مما يكون مدخلا اليه فنقول
اني وان كنت متصور الهمة الخ

As the title suggests, this work consists of one hundred separate books. Subjects which are treated in one chapter by others are separately treated in books in this work. For instance, كتاب علم الغذاء (fol. 26^b); كتاب الاغذية المفردة (fol. 29^a); and كتاب مواد الاغذية (fol. 37^a) are treated in three separate books, while they are treated by others under the single heading "On aliments."

The transcriber, instead of writing كتاب علاج اعراض البول writes كتاب علاج السج و الزغير و المغص on fol. 161^a over again, which is the 86th Book treated on fol. 157^b, and after reaching the passage يعطي الشراب السفرجل الساذج suddenly breaks off into ويشفع العانة او موضع الكليتين—a passage referring to the subject of the "Book on Urine" and not "On Dysentery." In the remainder of this book the subject on urine is continued.

Copies: Brock, i., 238; Berlin, No. 6266; Gotha, No. 1988; Cairo, vi., 33; and Rāmṣūr, p. 494.

Written in an ordinary Nasta'liq, with a decorated frontispiece, within coloured border lines. A full table of contents is inserted into the end of the first book.

Dated A.H. 1234.

Scribe روح الله

No. 16.

fol. 494; lines 35; size $19\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

كتاب التصريف لمن عجز عن التأليف

KITÂBU-'T-TAŞRÎF.

(THE BOOK OF DERIVATION.)

By خلف ابن عباس الزهراوي, Khalaf b. 'Abbâs-az-Zahrâwî, a celebrated physician and surgeon, better known as Albucasis, the surgical portion of whose work has been repeatedly translated into various European languages. Though his fame as a first-rate surgical investigator has come down to us, very little is known about his life. Almost all the Arabian historians of Spain are loud in their praise of his great work and medical skill, but unfortunately give only scanty and meagre details of biographical interest. We know for certain that this wonderful man was born at Az-Zahrâ, the beautiful city near Cordova, founded by 'Abdu'r Raĥmân III., surnamed An-Nâsir (the greatest of the Spanish Caliphs who spared no amount of skill, taste, energy, and wealth to make this city one of the finest of the world). Az-Zahrâwî is one of the many illustrious characters who graced the court of An-Nâsir or flourished in his reign (see Al-Makkari's History of Mohammadan Dynasties in Spain, translated by P. Gayangos, ii., 149). He is stated by Leo the African to have been physician to the great captain Al-Manşûr, and to have died in the year of the war of Cordova in A.H. 404 = A.D. 1013.

The date of the death of this celebrated author is a subject of great controversy. Pascual de Gayangos, in his translation of Al-Makkari's History of the Mohammadan Dynasties in Spain, i., 187, translates the passage of Ibn Ĥazm's epistle, referring to Az-Zahrâwî, as follows:—

"Another valuable work is the Kitâb-'l-Taşrif (The Book of

Derivation), by Abûl Kâsim Khalf Ibn 'Abbâs Az-Zahrâwî, whom I knew, and with whom I was on terms of great intimacy; and certainly were I to advance that a more complete work was never written on the medical science, nor one in a better style, nor one showing better practical remedies against all diseases, I should not be far from truth." The learned translator, in his "Notes and Illustrations" (i., p. 466), adds "Casiri (Bib. Ar. Hisp. Esc., vol. ii., p. 136) places the death of Abû'l-Kâsim in A.H. 500 = A.D. 1106-7; but it must be a mistake, since the author of this epistle died in 456. Hâjî Khâlfâ (rec. Taḡrif) says that he died after four hundred of the Hijra, which is more likely."

The original passage in the Arabic text (Nafḥat-Tîb, Lyden edition, vol. ii., p. 119) runs as follows:—

و كتب التصريف لابي القاسم خلف بن عياض الزهراوي
و قد ادركناه و شاهدناه ولعن قلنا انه لم يؤلف في الطب اجمع
منه ولا احسن للقول والعمل في الطبائع لنصدقن

The learned translator, by a curious oversight, translates و ادركناه as "whom I knew and with whom I was on terms of great intimacy"; while ادركناه means "I obtained the work," and شاهدناه means "witnessed or saw it." The above incorrect translation led the translator and subsequent writers to assume that Az-Zahrâwî was a contemporary of Ibn Ḥazm. The passage in the original does not bear out this assumption; it simply indicates that the author of the epistle, hearing of the fame of this great work, obtained a copy of it and saw it. This can be safely assumed, that between Az-Zahrâwî's work and that of the composition of Ibn Ḥazm's epistle a considerable time must have elapsed, sufficient to establish the fame of At-Taḡrif among the learned society of the Spanish Arabs. This assumption gains further support from the fact that Ibn Ḥazm, towards the end of the same epistle (Nafḥat-Tîb, ii., 121), speaks of his contemporaries in the present tense:—

ولنأمن اليلغا. احمد بن عبد الملك بن شهيد صديقنا و صاحبنا
و هوحي بعد لم يبلغ من الاكتمال

Leclerc, the learned French Orientalist, in his "Histoire de la Médecine Arabe," (i., 437) refers to the controversy as to the date of Az-Zahrâwî's death as follows:—

"The time in which he lived has been a subject of controversy. He was at first thought to be a contemporary of Leo the African, who

devotes to him a short notice in his biography. Leo makes him the physician of the great captain Al-Manṣur, and fixes his death in the year of the war of Cordova, A.H. 404 = A.D. 1013. We will see shortly that this is scarcely removed from truth." The above-quoted scholarly remark, with that made by Ḥāji Khalifah (ii., 303), المتوفي بعد الأرمية, leaves scarcely any doubt that Az-Zahrāwī died in A.H. 404 and not in A.H. 500 as assumed by Casiri, Louis Viardot (*Histoire des Arabes D'Espagne*, vol. ii., p. 94), and others.

Rev. H. J. Rose, in his *Biographical Dictionary* (vol. i., p. 241), estimates Az-Zahrāwī's work in the following terms: "Albucasis, called Albucasa, Buohasis, Bulcaris Gafar, Azaravius, etc., but whose proper name is Aboul-Cassem-Khalaf Ben-Abbās, was an Arabian physician of Spain. His celebrity was great; but his work, which consists of thirty-two treatises, and which have been translated by an enthusiastic Jew—Riccio, the physician of Maximilian I.—proves that he was little more than a compiler, and even a plagiarist from Arrasi or Rhazes. He was a surgeon also; and he not only mentions instruments, but gives drawings of them. At Oxford, in 1778, there appeared a new edition of his surgical treatise, 2 vols., 4to., Arabic and Latin." But "Abulcasis, the originator of modern surgery," (S. P. Scott's *History of the Moorish Empire in Europe*, vol. iii., p. 512) cannot be disposed of as a plagiarist. There is scarcely any doubt that his work embodies those very principles that emanated from the Greeks, and after undergoing some slight alterations reached him. But who has ever investigated without getting materials from his predecessors to build upon? The whole of his great work, which consists of thirty treatises only, وجملة هذا الكتاب ثلاثون مثالا (fol. 2), gives indications of his original investigations, which are generally introduced with the words جربنا (I tried). His originality does not wholly lie in the addition of new matters (which are considerable) in the treatment and surgery, but also in handling the materials at his disposal, by abbreviating, classifying, and elaborating, where necessary, the different points, and dropping those hints here and there which were of paramount practical importance. For instance, on fol. 11^b, in one فصل he traces the many destinations of the redundant fluids in the different organs:—

فصل اذا كانت الفضلة في اليدين كان مجراها في العروق
الاربعة التي في اليدين اولا ثم في العرقين اللذين في اعلى
القلب ثم في العرق التي ينسب من عذبة الكبد ثم في

العروق التي في جوف الكبد ثم في العروق التي مادون الكبد في المواضع التي يقال لها المرباط ثم يجري الي افواه العروق التي تتصل بالامعاء حتي تنصب من هناك بمضرجه

Again, on concluding the first Maqālah (fol. 28^a-29^b), he adds fifty-five Faṣls containing hints of practical importance to practitioners فصول عامة تستعان بها في الطب. In the face of these positive proofs of his originality he cannot be dismissed as "little more than a compiler and even a plagiarist."

Now, let us see what other European scholars say about his surgical production. Francis Adams, in his translation of the work of Paulus Æginata (vol. ii., p. 247) appreciates Az-Zahrāwī in the following terms: "Albucasis gives more original matter on surgery than any other Arabian author." Clement Huart (History of Arabic Literature, p. 310) calls him "a great surgeon who frequently resorted to cauterisation." But his merit as a distinguished writer and a surgical investigator cannot be expressed in better language than that used in two places in the Encyclopædia Britannica.

"Either to the tenth or the eleventh century must be referred the name of another Arabian physician who has also attained the position of a classic, Abul Kasim, or Albucasis of El-Zahra, near Cordova, in Spain. His great work *At-Tasrif*, a medical encyclopædia, is chiefly valued for its surgical portion, which was translated into Latin in the twelfth century and was for some centuries a standard, if not the standard, authority in surgery in Europe" (vol. xv., p. 805).

"Their (Arabians) one distinctively surgical writer was Abu 'l-Casim (d. 1122), who is chiefly celebrated for his free use of the actual cautery and of caustics. He showed a good deal of character in declining to operate on goitre, in resorting to tracheotomy but sparingly, in refusing to meddle with cancer and in evacuating large abscesses by degrees" (vol. xxii., p. 675).

Begins:—

قال الشيخ العالم العلامة . . . حيكم الله يا بني موارد الخير و
جنبكم مضارة الشبهة و حاكم من زلال الاتباع

The work is divided into thirty Maqālas (chapters), a list of which is given by the author on fol. 2.

Contents:—

fol. 2.

المقالة الاولى ضمنيتها مقولا في الاسطشاسات و الامزجة و الاغذية

و تركيب الادوية و عيون من التشريح و ما اشبه ذلك جعلتها
كالمدخل لهذا الكتاب

fol. 29^b.

المقالة الثانية في تقاسيم الامراض و علاماتها و الاشارة الي
علاجها

fol. 179^b.

المقالة الثالثة في تقاسيم المعاجين القديمة التي تعزن و تدخر

fol. 186^b.

المقالة الرابعة في صناعة الترياق الكبير و سائر الترياقات و
الادوية المفردة النافعة من جميع السموم

fol. 194^b.

المقالة الخامسة في صفات الابرارجات القديمة و ادغارها و
تصويرها

fol. 200^a.

المقالة السادسة في صفات الادوية المسهلة من الصبوب المدبرة
لجميع العلل

fol. 207^a.

المقالة السابعة في صفات الادوية التي تجلب القي و الصقي و
الفرجات و الصياغات

fol. 218^a.

المقالة الثامنة في الادوية المسهلة اللذيذة الطعم المألوفة
للماموت

fol. 221-224 (incomplete).

المقالة التاسعة في ادوية الشلب من الشلبيات و ادوية المسك
و ما اشبه ذلك

fol. 299-306^b (incomplete, without beginning).

المقالة العاشرة في صفة الاطريشات و البنادق المسهلات

fol. 306-312^b again, fol. 271-272 (folios transposed).

المقالة الحادية عشرة في صفة الجوارشات و الكمويات و ما
اشبه ذلك

fol. 276-281 (incomplete, without beginning).

المقالة الثانية عشرة في ادوية الباء و المسمنة للابدان المهزولة
و المدرة و نحو ذلك

fol. 281^b-296 again, fol. 313-326 (folios transposed).

المقالة الثالثة عشرة في الاشرية و السكنجيمات و الهوة

fol. 326-339.

المقالة الرابعة عشرة في اللعاج و المطبوخات و البقوعات
المسهلة و غير المسهلة

fol. 339-341 (a fragment).

المقالة الخامسة عشرة في المريبات و منافعها و حكمة ترتيبها
و ادغارها

Wanting.

المقالة السادسة عشرة في السفوفات المسهلة و غير المسهلة

fol. 296-298 (a fragment).

المقالة السابعة عشرة في الاعراض المسهلة و المعسكة و غير
المسهلة و المعسكة

fol. 255^b-262 (a fragment).

المقالة الثامنة عشرة في السعوطات و البثورات و القطورات
و الذرورات و الغراغر

fol. 262-270^a again, fol. 225-232 (folios transposed).

المقالة التاسعة عشرة في الطيب و الزينة و صناعة العوالي و ما
اشبهها

fol. 233-238 again, fol. 343-347 (folios transposed).

المقالة العشرون في الاكحال و الشيفات و اللطوخات

Wanting.

المقالة الحادية والعشرون في السموات وادوية الثم والخلق
وما اشبه ذلك

fol. 245-253 (incomplete).

المقالة الثانية والعشرون في ادوية الصدر والسعال خاصة

fol. 239^b-244, fol. 273-275, fol. 348-369 (folios transposed).

المقالة الثالثة والعشرون في الضمادات لجميع علل البدن من
الشرق الي الشرق

fol. 369,

المقالة الرابعة والعشرون في صناعة المراهم النقلي و سائر
المراهم لجالينوس ولغيره

fol. 378.

المقالة الخامسة والعشرون في الادهلق و منافعها و احكام
اغراجها

fol. 388.

المقالة السادسة والعشرون في اطعمة المرضى وكثير من الاصا
مرتبة علي حسب الامراض

fol. 412.

المقالة السابعة والعشرون في طبائع الادوية و الاغذية و
اصلاحها وقواها وخواصها

fol. 461-470 again, fol. 342 (folios transposed).

المقالة الثامنة والعشرون في اصلاح الادوية و حرق الاعجار
المعدليه و ما يتصرف في الطب من ذلك

fol. 470-494.

المقالة التاسعة والعشرون في تسمية العقاقير باختلاف اللغة
وبدلها و اعمارها و اعمار المركبة و خبيرها و شرح الاسماء الواقعة
في كتاب الطب و الاكيال و الاوزان

(See vol. ii. below.)

المقالة الثلاثون في العمل باليد من الشق و البط و الجبر و الكي و الصلع

The first volume consists of twenty-nine bābs. By the folio-marks in the list of contents noted above, it will be clear that there are many transpositions of folios; chapters 16th and 21st are wholly wanting, and many chapters are incomplete.

Copies: Berlin, No. 6455; Brit. Mus., p. 458; Gotha, No. 1989, and Wali-Uddin, No. 2491.

Written in Magribi character, but the writing is not uniform; here and there it is in a superior Magribi, but the greater portion is in ordinary Magribi.

fol. 231, 245, 255-7 are supplied in a later hand. fol. 354 and 481 are left blank. fol. 225, 231, 234-68, 378-87, 388-98, and 405-9 are completely destroyed by damp and the chemical action of the ink used. There is a lacuna in fol. 417. fol. 319-21² spaces reserved for headings are left blank.

The date of transcription, as noted on fol. 221 at the end of the eighteenth Maqālah, is Rabī' II., A.H. 1121 = A.D. 1710.

No. 17.

fol. 240; lines 16; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 5\frac{1}{2}$.

The same.

VOL. II.

The surgical portion, which is the 30th Maqālah of At-Taṣrif.
Begins:—

قال الحكيم الفاضل خلف بن عباس الزهراوي واضع هذا الكتاب رحمه الله لما كملت لكم يا بني هذا الكتاب الذي هو جزو العلم في الطب بكماله و بلغت الغاية فيه من و ضوعه و بيانه رايت ان اكمله بهذه المقالة التي هي جزو العمل باليد لان العمل باليد مصنفه في بلدنا و في زماننا معدوم البتة الخ

This Maqālah (or book) is divided into the following three bābs :—
fol. 9^a.

الباب الاول في الكي بالنار و الكي بالدواء الحاد محبوب
مرتب من القرن [الفرق] الي القدم و صورت الالات و حديد
الكي و كل ما يحتاج اليه في العمل باليد

fol. 43^a.

الباب الثاني في الشق و الثصد و الحقامة و الصراجات و
اخراج السهام و نحو ذلك كله محبوب مرتب و صور الالات

fol. 190^a.

الباب الثالث في الجبر و الطلع و علاج الوئي و نحو ذلك
محبوب مرتب من القرن [الفرق] الي القدم و صور الالات

Each bāb is subdivided into a large number of chapters (فصول),
for a complete description of which see Berlin Cat., No. 6254.

For various European translations of this portion see A. G. Ellis's
Cat. of Arab. Books in the Brit. Mus., vol. i., p. 842.

Written in an old elegant Arabian Naskh with diacritical points.
Neat pictures in colours of surgical instruments are drawn throughout.
A complete list of contents is added in the beginning. This is a fairly
old copy of the work, having been transcribed in A.H. 584 = A.D. 1190.

و فرغ من نسخه يوم السبت سابع العصر سنة اربع و ثمانين
و بحسب الله

No. 18.

fol. 87; lines 21; size 8½ × 5½; 6 × 4.

تذكرة الكحالين

TADKIRATU-'L-KUHĤĤĀLÎN.

A treatise on ophthalmic practice by علي بن عيسى [عيسى بن علي] al-Kuĥĥāl, the celebrated
الكحال, 'Ali b. 'Isā [or 'Isā b. 'Ali]

ophthalmic writer known to Europe as Jesu Haly. Ibn u'l-Qifti (p. 247) makes him a pupil of the celebrated Hunayn b. Ishāq (*d.* 260 = 837), and Ibn Abi 'Uṣaybi'ah (i. 247) places his death after A.H. 400 = A.D. 1009. Besides the present work he wrote a book entitled كتاب المنافع التي تستفاد من اعضاء الحيوان (A book on the benefits derived from the bodies of animals), a copy of which exists in the Berlin Library (see Ahlwardt, Berlin Cat., No. 6240). For further reference to the author's life see Brock, i., 236.

Begins:—

ببتدي بعون الله . . . و لكتب رسالة علي بن عيسى الكحال
 . . . ايها الفاضل حفظك الله بما فيه . . . تسأل عن جوامع ما فيه
 كما بين في امراض العين و علاج كل واحد منها لان
 الاسكندرانيون ذكروا عدد امراضها و لم يذكروا علاجاتها و قد
 رايت . . . أن لك كتابا في امراض العين اذكر فيه جميع
 ما سألت عني بإيجاز و اختصار الخ

Compare H. Khal., vol. ii., p. 267.

This work is divided into the following three Maqālās:—

I.—On the anatomy and physiology of the eye (in 21 bābs), on fol. 2^a.

II.—On the external diseases of the eye, their symptoms and treatment (in 73 bābs), on fol. 9^a.

III.—The internal diseases of the eye, their symptoms and treatment (in 27 bābs), on fol. 62^a.

The author further states that he made many additions to the works of Galen and Hunayn, of the results derived from personal observations in course of his practice.

For centuries the work was regarded, even in Europe, as indispensable for students of ophthalmic practice.

For European translations of the work, see Cat. of Arab. Books in the Brit. Mus., by A. G. Ellis, i., 243, and Iktifa, p. 218.

Copies: Gotha, No. 1992; Ayasûfiyah, No. 3583; Nûr 'Uṣmāniyah, No. 3400; and Wali Uddin, No. 2481.

Written in an ordinary old Arabian Naskh. Dark water-stain on foll. 26–8. Water-stained throughout. This is an old copy of the work, the date of transcription being Rabī' II., A.H. 556.

عيسى بن فضل بن جابر بن سليمان المتهم براهب

No. 19.

fol. 260; lines 26; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

كتاب القانون

KITÂBU 'L-QÂNÛN.

VOL. I.

The book of the Canon : a medical encyclopædia, by أبو علي الصمين, *Abû 'Alî al-Ḥusayn b. 'Abdullah b. Sînâ*, called *Ash-Shaykh* (the Reverend) and *Ar-Ra'is* (the Chief), the most celebrated Arabian philosopher and physician, better known to Europe by the name of *Avicenna*. He was born at *Afshinah*, a hamlet in the district of *Bukhârâ*, in A.H. 370 = A.D. 980. After the death of his younger brother his family migrated to *Bukhârâ*, where he was put in charge of a tutor for the study of the *Qur'ân* and Arabian poetry. At the age of ten, as he states in his autobiography, he made so much progress in his studies in theology, poetry and arithmetic that he became the wonder of his neighbours. Under *Abû Abdullah-an-Nâtîlî*, a wandering scholar of some repute, who about this time came to *Bâkhârâ*, he studied logic, Euclid and *Al-Majist*. The first appointment he secured was that of physician to *Nûh b. Mansûr*, the Samanide Sultân of *Bukhârâ* (A.D. 975-97), whom he cured of a dangerous disease. For a time he was court physician to *Shamsu'l-Ma'âlî Qâbûs b. Washmgîr*, the Dilemite, and after the dethronement of that sovereign, which occurred in A.D. 1012, he retired to *Jurjân*, where he began to compose his celebrated *Kitâbu'l-Qânûn* (Book of the Canon). He next held office as *Wazîr* to *Shamsu'd-Dawlah* of *Hamadân*, on whose death he proceeded to *Isfahân* and secured the post of physician to *'Alâ 'ud-Dawlah*, the reigning sovereign of that town. He died of colic in A.H. 428 = A.D. 1037, in his 58th year.

Kitâbu 'l-Qânûn, though not essentially different from *Al-Ḥâwî* (Continens) of *Rhazes* and *Al-Malîkî* of *Haly Abbas*, acquired a greater celebrity than these on account of its methodical treatment and the comprehensive view it afforded of the ancient doctrines. In the enumeration of symptoms and in scholarly arrangement it stands easily first, but in surgical matters it is inferior to the works of *Haly Abbas* and *Albucasis*. "He introduced into medical theory the four causes of the Peripatetic System." See *Encyclopædia Britannica* (9th edition,

iii., pp. 152-5); Baron Carrade vaux Avicenne, pp. 131-56; Nicholson's Lit. Hist. of Arabia, p. 360; Brock, i., 452; *Mukhtaṣar-u'd-Duwal* (Oxford edition), p. 349; Ibn Abi 'Uṣaybi'ah, ii., pp. 2-20; Ibn-u'l-Qifṭī, pp. 414-26; Ibn Khallikān (De Slane's translation), i., p. 440; *Mir'at u'l-Jinān* (Lib. Copy), fol. 252, and *Nāma-i-Dānishwarān-i-Nāṣirī* (i., pp. 53-83), where *Sitārah* is mentioned as the name of Avicenna's mother. In this work there are many interesting biographical accounts not to be met with in other biographies. The author of this work contends that A.H. 363 = A.D. 973 is the real date of Avicenna's birth, and not A.H. 370 as is adopted by almost all his biographers.

Begins:—

الحمد لله رب العالمين حمد الشاكرين . . . و بعد فقد التمس
مني بعض غلص اغواني الخ

This volume contains the first two books:—

General rules of the Medical Art. fol. 1.

الكتاب الاول في الامور الكلية من علم الطب

On Simple Medicaments. fol. 135^b.

الكتاب الثاني في الادوية المفردة

A complete list of contents is given in Ahlwardt, Berlin Cat., Nos. 6269-71.

This work, though in itself a vast compendium of medical subjects, yet became the text of many commentaries. The most important of the complete commentaries are: (1) *Al-Qarshī's* (Synopsis) and (2) *Al-Jilānī's*. Of the commentaries on the theoretical portion only, *Al-Qnṭib-ugh-Shīrāzī's* Commentary is the most important. Of the many abridgments the most famous are the *Mukhtaṣar* of 'Ilāqī and *Al-Mūjaz* of *Qarshī* (*vide infra*), see Brock, i., 457, and H. Khal., iv., 497.

For different editions and translations see Cat. of Arab. Books in the Brit. Mus., by A. G. Ellis (i., pp. 664-94) and Iktifa, p. 218.

Copies: Brit. Mus. Sup., Nos. 787-90; Ind. Office, No. 777-8; Berlin, No. 6269-71; Brit. Mus., pp. 221, 632, 744; Gotha, No. 1911; Bat., iii., 237; Cairo, vi., 27; Asiat. Soc., p. 85; Wali Uddin, No. 2526; Nūr 'Uṣmaniyyah, Nos. 3568-73; Kāprilzādah, Nos. 976-7, p. 64; and Rāmpūr, p. 490.

Written in a beautiful Persian Naskh, with a sumptuous 'Uwān and gold border lines.

Scribe حسين بن محمد الكرمانى

No. 20.

fol. 417; lines and size as above.

The same.

Vol. II.

The second volume of the work noticed above. This volume extends to the whole of the third book on treatment of the diseases of the human body from head to foot.

Begins:—

الفن الاول من الكتاب الثالث من القانون و هو خمس
مقالات الخ

And ends in this line:—

ورق السرو و مرهم المصوم مع بحر المعاز

The remaining few lines are on the first folio of the third volume.
Written in the same manner and in the same hand as No. 10.

No. 21.

fol. 284; lines and size as above.

The same.

Vol. III.

The third volume of the above work. This volume extends to the fourth and fifth books.

Begins:—

المقالة الاولى من الفن الاول من الكتاب الرابع الخ

fol. 888^b. (Pharmacopœia).

الكتاب الخامس في الادوية المركبة وهو الاشرابادين

A.H. 917 = A.D. 1511, is the date of transcription which appears in the colophon of this volume.

All the three volumes taken together make a beautiful, complete, and apparently correct copy of this work.

Written in the same manner and same hand as the preceding volumes.

No. 22.

fol. 468; lines 19 to 22; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{3}{4}$.

The same.

Another copy of the work noticed above.

Begins:—

المقالة الاولى في كليات احكام الراس الخ

This volume contains the whole of Book III. and Book IV. down to the middle of the chapter on fracture of the nose, leaving the remainder uncopied. This corresponds to Vol. II. and Vol. III. up to fol. 824^b of the copy noticed above.

The MS. breaks off on the passage—

والاولي ان يكون من الكتان و الاحتياط ان يدخل في المنصرين
جميعا وان

Written in ordinary Nasta'liq, excepting fol. 294–306, which are in Naskh. The whole book on Fevers contains marginal notes. fol. 306–332, spaces reserved for headings left blank.

Not dated. Circa 18th century.

(Khurshayd Nawwab.)

No. 23.

fol. 460; lines 29; size $17\frac{3}{4} \times 10\frac{3}{4}$; $12\frac{3}{4} \times 7\frac{1}{2}$.

The same.

Another complete copy of the five books of the Qanân in one volume. The rubrics are wanting on the following folios: 37, 38, 41, 45, 46, 47, 49, 50, 51, 101, 279, 285, 286, 289 and 290.

Contents:—

Book I.—General Rules of the Medical Art, on fol. 1.

Book II.—On Simple Medicaments, on fol. 73.

Book III.—Treatment and Symptoms of Organic and Local Diseases from Head to Foot, on fol. 142.

Book IV.—Treatment of External Diseases, Fevers, etc., on fol. 345.

Book V.—Compound Medicaments, on fol. 420.

Written in a clear bold Persian Naskh, the headings being written in a thicker style in red, with a decorated 'Unwān, and gold and blue ruled border lines.

Not dated. Circa 16th century.

No. 24.

fol. 111; lines 26; size $11 \times 6\frac{3}{4}$; $8\frac{1}{2} \times 5$.

The same.

A copy containing the first book of the Qānūn. A complete list of contents of this volume is prefixed.

Written in a beautiful clear Nasta'liq. Worm-eaten here and there.

Not dated. Circa 18th century.

No. 25.

fol. 221; lines 15; size 10×7 ; $6\frac{3}{4} \times 4\frac{1}{4}$.

The same.

A fragment of the above work. This MS. contains the latter half of the first book beginning from الجملة الثانية في تعديد سبب لكل واحد من العوارض; this is Jumla II. of Ta'lim III. of Faun II. of Book I. The folios are transposed. The arrangement of folios should be as follows: 1, 191-217, 182-190 and 2-181. This is a fragment of an old copy of the Qānūn, the date of transcription as given in the colophon being A.H. 627.

شهر المبارك المصري سنة سبع وعشرين وستمائة

On the title page the name of the physician for whom this MS. was transcribed is given as follows:—

امر بكتابة الحكيم الاجل العالم الافضل الامجد كمال الدين سيد
الصكما فخر الاطبا اوجد بن اسمعيل الطبيب الفياري (sic)

Written in an old Arabian Naskh.

No. 26.

fol. 161; lines 19; size $9 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 4$.

شرح كليات القانون

SHARH-U-KULLIYÂT-'IL-QÂNÛN.

VOL. I.

A commentary upon the Kulliyât of the Qânûn, by ابو اسحق
ابراهيم بن علي بن محمد السلمي البصري, Abû Ishâq Ibrâhîm b.
'Alî b. Muḥammad-as-Sulamî, one of the chief disciples of Fakhr'u'd-Dîn
Ar-Râzî (d. A.H. 606), and known in the East as Al-Quṭb-u'l-Miṣrî (see
Ibn-u'l-Mulaqqin's *Ṭabaqât-u'sh-Shawâfi'*, Lib. Copy, p. 239). He was
killed at Naysâpûr in A.H. 618 = A.D. 1221, when the Tartars invaded
Persia. He left many works on metaphysics and medicine. See
Ibn Abî 'Uṣaybi'ah ii., 30; Husn-u'l-Muḥâḍirah, Lib. Copy, fol. 273^b;
and H. Khal., iv., 498.

Begins:—

الحمد لله المدير الحكيم الفاطر العليم الذي خلق الانسان في
احسن تقويم . . . اما بعد سيدنا و امعاذنا . . . قطب الدين . . .
ابراهيم بن علي بن محمد السلمي البصري . . . الي لم ازل في
صباي . . . احب العلوم . . . فلما ثاورت الاخبار . . . بمستشرق
الامام . . . فخر الملة والدين الرازي . . . مدت نوره قاصدا الخ

The author states in the preface that while he was studying
medicine under Imâm Râzî he made notes of the explanations of

difficult passages and collected materials from other works to elucidate the difficulties of the science, which he now draws up in the form of the present commentary. He then dedicates the work to Muḥammad b. Aḥmad-al-Sāwajī.

The comment begins thus, on fol. 2^b :—

متن اعلم ان الطب علم يعرف منه احوال بدن الانسان من
جهة ما يصح ويؤول عن الصحة ليصقط حاصله و تسترد رائله التفسير
قال مولانا ان الطب في لغة العرب الصق و لذلك لكل حاذق
طبيب النح

Thus the text is introduced with the word متن and the comment with التفسير.

This volume extends from the beginning down to the end of Jumlah I. of Ta'lim III. of Faun II. of the text.

It is a fairly old copy of the work, the date of transcription as stated in the colophon being A.H. 679 = A.D. 1280. The work is mentioned along with the other commentaries upon the Qānūn in the Berlin Cat., No. 6381.

Written in an ordinary minute Nasta'liq. Wormed throughout, but serviceable.

Scribe عبد الصمد بن احمد بن مسعود التستري

No. 27.

fol. 171; lines and size as above.

The same.

VOL. II.

The second volume of the work noticed above, extending to the end of the Kulliyāt.

Begins :—

قال الاجناس التي يتعرف منها احوال الدليل مبيعة اقسام
التفسير اقول قبل الشروع في هذه الاقسام تقدم عليه مسائل نافعة
في علم التشيرة النح

In this commentary the philosophical side of the subjects is treated according to the then established canons of reasoning. Thus the work though brief represents the manner in which the Arabs discussed medical subjects "philosophically." This sort of explanation has been further developed in Qaṭb-uṣh-Shīrāzī's Commentary (*vide infra*).

Written in the same hand as No. 26.

No. 28.

fol. 503; lines 32; size $11\frac{3}{4} \times 7\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

شرح القانون

SHARHU-'L-QÂNÛN.

VOL. I.

A commentary upon Avicenna's Canon by علاء الدين أبو الصن علي بن أبي القرم القرشي [Kharam] al-Qarshī, the celebrated commentator of the Qānūn known in Europe as Syriasis. He was born at Qarsh, a town of Mawarā'-un-Nahr, in A.H. 607 = A.D. 1210. He became so famous that Yāfi'ī (Mir'āt u'l-Jinnān, Lib. Copy, fol. 432) and As-Suyūṭī (Ḥusn u'l-Muhādīrah, Lib. Copy, fol. 274) consider him the greatest of the Muḥammadan physicians of Egypt, and according to Iktifa (p. 224) his fame is second only to Avicenna in the Islamic medical world. He passed his life in the Manṣūrī hospital of Cairo, where, after making an endowment of all his properties to that institution, he died at the age of eighty in A.H. 687 = A.D. 1288. He studied medicine under Muḥaddib-ud-Dīn ad-Dakhwar, and wrote not only on medicine but also on jurisprudence and tradition. See Ibn Mulaqqin's *Ṭabaqāt-uṣh-Shawāfi'*, Lib. Copy, p. 254; Brock, i., 493; H. Kläl, iv., 497; As-Subki's *Ṭabaqāt u'l-Kubrā* (Cairo edition), vol. v., p. 129, where *تسع* is wrongly printed for *سبع* in the date of his death; and Ibn Shuhba's *Ṭabaqāt* (Asiat. Soc. Copy), fol. 118.

Begins:—

قال الامام . . . ابي القرم القرشي الشافعي . . . حمد الله رب العالمين والصلوة علي عباده الصالحين الخ

The author in the preface describes the arrangement of the work in the following terms:—

و قد رتبناه على ترتيب كتاب القانون الا في التشریح و
الانقرايادين فاننا راينا ان لجمع الكلام في التشریح في كتاب
واحد و ترتيبه بعد الكلام في مباحث بنية الكتاب الاول من كتب
القانون و هو المعروف بكتاب الكليات وان ترتيب الانقرايادين
بعد الكلام في مباحث الادوية المفردة و ماسوى ذلك لانغير
ترتيبه

Haji Khalifah (iv., 497) mentions this work with the commentaries upon the Kulliyāt, but a close study shows that it extends to the whole of the Qānūn.

The commentary begins on fol. 7 thus:—

قال الشيخ الرئيس رة في الامور الكلية في حد الطب الفصل
الاول من التعليم الاول من الشئ الاول من الكتاب الاول في
حد الطب الشرح الصد في اللغة العربية هو المنع

Thus the text is introduced by the words رحمة الله and the commentary by الشرح. Only the beginning and ending words of the passage to be explained are quoted.

This volume comprises Book I. and Book III. up to the disease ذات الجنب (Pleurisy).

Copies: Rāmpār, p. 483, and Ayasūfiyah, Nos. 3643, 3648 and 3659-60.

Written in clear minute Persian Naskh within gold-ruled borders. Water-stained in many places.

fol. 140^r contains a seal which runs thus:—

بندۀ شاه نجف سلطان محمد قطب شاه ١٠٢٥

Not dated. Circa 16th century.

No. 29.

fol. 582; lines 33; size $11\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{3}{4}$.

The same.

VOL. II.

The second volume of the above work.

Begins:—

الشن الرابع في احوال الاذن الخ

This volume extends from the Diseases of the Ear (Book III.) to the end of the Qānūn.

Contents: Book III. (from Diseases of the Ear), on fol. 1; Book IV. (on External and General Diseases), on fol. 401^b; and Book V. (on Pharmacopoeia), on fol. 571.

Written in many hands in clear Persian Naskh. The first folio contains the following marginal note:—

جلد دوم از قرشي بر قانون طب . . . بايت اموال امير الامرا
مرحوم يست و پنجم شهر رجب المرجب . . . تحويل مصدق باقر
نموده شد

There are seals and names of previous owners, the earliest date being A.H. 1084.

No. 30.

fol. 515; lines 27; size $13\frac{3}{4} \times 8$; $10\frac{1}{2} \times 5\frac{3}{4}$.

شرح کلیات القانون

SHARḤU-KULLĪYATĪ-'L-QĀNŪN.

VOL. I.

A commentary on the Kulliyāt of Avicenna's Canon, by قطب
الدین مسعود بن مسعود بن مصلح الشیرازی, Qutb-ud-Dīn Maḥmūd b.

Mas'ūd b. Muṣliḥ-aṣh-Shirāzī, known to the East as Al-'Allāmah (the most learned). He belonged to a famous family of physicians of Shirāz. After getting an introductory insight into the various branches of Eastern literature, according to the prevailing fashion of the day, from his father and uncle, he went to the celebrated Naṣir u'd-Dīn aṭ-Ṭāṣī, and under him completed his philosophical and mathematical courses of study. He was witty, addicted to drinking, and cared little for strict religious dogmas, but he was of charitable disposition and was highly honoured by the Tartar kings. Besides the present work he wrote commentaries on Al-Miftāḥ of Sakkākī, Al-Asrār of Suhrawardī and Al-Mukhtaṣar of Ibn u'l-Hājib. He died at Tabriz on the 14th of Ramaḍān, A.H. 710 = A.D. 1310. See Duraru'l-Kāminah (Lib. Copy, ii., p. 588); Ṭabaqāt-ush-Shawāfi' of Al-Asnawī (Lib. Copy, p. 283); As-Subki's Ṭabaqāt u'l-Kubrā (Cairo edition), vol. vi., p. 248; Ibn Shuhbā's Ṭabaqāt (Asiat. Soc. Copy), fol. 132^b; and Mir'āt-i-Āftāb Numā of Shāh Niwāz Khan (Lib. Copy), foll. 214-15. For his other works see Brock, ii., 211.

Begins:—

رب العبد فزد ان اولي ما افتتح به العطاء و اخري ما التدي
به الكتاب الخ

In the preface, after describing his literary attainments, the author states that he paid particular attention to the study of the Kulliyāt of Avicenna's Canon. He learnt it from his father Mas'ūd, his uncle Kamāl-ud-Dīn Abu'l Khayr Muṣliḥ al-Kāzarānī; after them from Moḥammad b. Aḥmad al-Kīshī, Sharaf-ud-Dīn Zaki-al-Buskānī, and finally from Naṣir u'd-Dīn aṭ-Ṭāṣī. He then studied its other famous commentaries for himself and travelled through Khurāsān, Bagdad, Turkey, and other places, to consult the medical authorities of these places on the subject. Thus he was able to collect much material for the explanation of the difficulties of the Kulliyāt which had never been collected by anyone before his time.

After enumerating a large number of works which he consulted in the course of preparing this work, he mentions the following ten commentaries of the Qānūn as his groundwork:—

(1) شرح فصر الدين الرازي (d. 606 = 1209).

(2) شرح امام افضل الدين مصدق بن ثام آور بن عبد الملك الصوليحي (d. 646 = 1248. See I. A. U., ii., 120).

(3) شرح نجم الدين احمد بن ابي بكر بن مصدق الصيواني (See Mukhtaṣar u'd-Duwal, Oxford edition, p. 521.)

(4) شرح عبد العزيز بن عبد الله الجيلي

- (5) شرح قطب الدين ابراهيم المصري (d. 618 = 1221).
 (6) شرح علي ابن الصرم القرشي (d. 687 = 1288).
 شرح ابو الشرح يعقوب المسمعي المعروف بابن القث (7)
 (d. 685 = 1286).
 (8) شرح يعقوب ابن اسحق السامري (d. 681 = 1282).
 شرح سعد الدين الفارسي (9)
 شرح اكمل الدين الجواني (10)

The arrangement of the work is explained by the author in the following terms, on fol. 3:—

ولما اجتمع عندي مالم يجتمع عند احد في العالم مما يتعلق
 بصل هذا الكتاب و تمييز ماهو كالشعر من اللباب رايت ان اشرح
 له شرحا يذلل من اللفظ صغابه و يكشف عن وجه المعاني لقابه
 غير مختصر فيه على حل الفاظه و توضيح معانيه و التصريح بتطليل
 تركيباته و تبيين مبانيه بل مجتهدا ايضا في تحرير قواعده و تحرير
 معاقده و تفسير مقاصده و تكثير فرائده و بسط موجزه و حل ملغزه
 و تقييد مرسله و لتصيل مجمله و الاشارة الى اجوبة ما اعترض
 به كل شارح معاليس في مسائل الكتاب بقادح و الى تلثي ما
 يتوجه عليها بالاعتراف مراعيًا في جميع ذلك شريطة الاضاف
 والتجنب عن البغي والاعتساف

This is no doubt the biggest commentary and contains matters of some interest.

This volume extends from the beginning of the text down to Faṣl 28th of Jumlaḥ II. of Ta'lim II. of Fann II.

Copies: India Office, No. 799; Gotha, No. 1917; H. Khāl. iv., 498; Ayâṣūfiyah, p. 218; Kuprîlizâdah, p. 63; and Râmpūr, p. 484.

Written in ordinary Indian Nasta'liq, with decorated frontispiece and coloured borders.

Dated Shawbân A.H. 1072.

Scribe أحمد بك

No. 31.

fol. 367; lines and size as above.

The same.

Vol. II.

The second volume of the above work.

Begins:—

قد عرفت فيها سلف من اقاويلنا الفرق بين العلامة و العرض
وقد عرفت ان العلامة ان

This volume contains the commentary from Ta'lim III. of Fann II. to the end. The author left the portion of the text from Faṣl 7th of Ta'lim II. of Fann II. to Faṣl 9th. of Fann IV. uncommented, as appears from the following marginal note on fol. 271^b:—

ههنا ترك الاعتماد الى الفصل التاسع من الفن الرابع

Written in the same hand as above.

No. 32.

fol. 338; lines 37 and 30; size $12 \times 7\frac{1}{2}$; $9\frac{3}{4} \times 5$.

شرح كليات القانون

SHARH-U-KULLIYÂT-I'L-QÂNÛN.

Another commentary upon the Kulliyât of Avicenna's Canon by محمد ابن مصعود الاملي, Muḥammad b. Maḥmûd al-Âmli, a learned Shî'a physician and controversialist of the time of Sulṭân Khudâ Bandah. He died in A.H. 753 = A.D. 1352. An account of his controversy with his well-known Sunni contemporary, Qâḍî 'Aḥmad-al-Îjî,* is given in Majâlis u'l-Mu'minin (Lib. Copy), on fol. 405^b.

* The fortress of Îg (or Avig) stood north of Dîrkan (or Zarkan), the capital of the Dârbîgird province. Mustawfî generally refers to the castle as the Qil'ah Avîg. See Le Strange's "The Lands of the Eastern Caliphate," p. 28A.

Further reference to his life and works will be found in *Haft-Iqlīm* (Lib. Copy), fol. 309^b; Brock, i., 457; and H. Kh., iv., 500.

Begins:—

الصد لله الذي دقت حكمته في خلقه الانسان و عمت نعمته
عليهم الخ

The author, in the preface, states that the present work is condensed from Qutb-u'sh-Shirāzī's commentary (*vide supra*), with many additions and improvements; and after dedicating the work to Jamāl-u'd-Dīn Abū Ishāq b. Al-Malik-u's-Sa'id Maḥmūd Shāh, enumerates the sciences, such as Logic, Mathematics, etc., allied to Medicine.

The commentary begins, on fol. 3^a, thus:—

الثن الاول في حد الطب و موضوعاته من الامور الطبيعية اقول
القانون امركلي ينطق على جزئياته الخ

From the following note, on fol. 338, from an autograph copy, we learn that the work was composed in A.H. 753 = A.D. 1352:—

صورة علي ما في النسخة الاصل التي بقط المصنف و يرجو الله
تعالى شانه المصنف هو العبد الضعيف محمد بن محمود الاملى احسن
الله احواله ان يكون ما كتبه كافيا بمقاصده وافيا وان يورثه ما
يتمناه . . . واتفق الفراغ من تصنيفه ضوة يوم السبت منتصف
المصرم سنة ثلث و خمسين و سبعمائة

In the colophon it is stated that the work was transcribed for Ḥākim Fatḥullāh Shirāzī, a physician of the court of Shāh Jahān, for whose life see *Mir'at-i-Aftāb Numā* (Lib. Copy), fol. 222^b.

Dated 1055 A.H.

مشجع الدين محمود ابن پير شمس الدين محمد
الشيرازي

14496

No. 33.

fol. 359; lines 25; size 10 × 5; 8½ × 4.

شرح كليات القانون

SHARH-U-KULLÎYÂT-I'L-QÂNÛN.

Vol. I.

The first volume of Al-Kâzarânî's commentary upon the Qânûn, containing the whole of that portion of the Kulliyât which treats of the general rules of the medical art.

Sadid-u'd-Din al-Kâzarânî, a famous medical writer of the 8th century A.H., seems to have been alive in A.H. 769 = A.D. 1369 (see Vol. II. of this work noted below). The exact date of his death is not known. He compiled the present work in A.H. 745 (see H. Kh., iv., 499, where التوعيمات القانون is given as its title. Besides this work he wrote Al-Muḡnî, the famous commentary on Al-Qarshî's Mâjaz (*vide infra*).

Begins:—

رب تم بجدك العظيم و احسانك القديم . . . هذا ما اختاره
من شروح القانون و غيرها مولانا صديد الملة و الدين الكازروني
... و ينبغي ان اصنف في الطب كتابا مشتملا على عوالمه
الكلية و الجزئية يعني بالقوانين الكلية كليات تحتها كليات اذا
القانون الكلي عند الاطباء كل كلي يندرج تحته كليات كالصلى الى

In this work the author has followed the method adopted by Al-Qutb-u'sh-Shirâzî in his commentary (*vide supra*), on which he claims to have made many improvements, and to have rendered his work more complete by commenting upon chapters on Anatomy and others that were left without comment by that celebrated writer (see Vol. II. of this work).

Another copy of this work exists in the Rāmpūr Library (see Cat., p. 486).

Written in clear Indian Naskh within coloured borders.

Dated Rabi' II, A.H. 1102.

No. 34.

fol. 265; lines 25; size 12 × 8; 10 × 5.

The same.

VOL. II.

The second volume of the work mentioned above.

Begins:—

قال الشيخ رحمه الله و بعد حمد الله و الفناء عليه . . . فان
هذا الكتاب هو ثاني الكتاب التي تصنيفها في الطب التي الاول
منها هو في الاحكام الكلية من الطب و الثاني منها هو هذا المجموع
في الادوية المفردة الخ

This volume contains the commentary on the second book of the Qānūn, which treats of simple medicaments.

The words **ادام الله ظله** in the following note of Al-Kāzarūnī, quoted by his pupil, Jālnūs b. Maḥmūd al-Muṭabbib-al-Jilī, make it evident that the transcription of the work was commenced during the lifetime of the author, on fol. 3^o:—

قال سيدي و شيعي و مخدومي و استادي و استاد جميع
الورى قدوة اعظم الاطباء و اموة اكابر الحكماء افضل المتقدمين و
اكمل المتأخرين بقراط الزمان و جالينوس الاوان شديد المكان و الدين
الكارزولي ادام الله ظله الوارف علي و علي جميع المسلمين . . .
اقول وانا شديد الكارزولي لما فرغت بتوفيق الله تعالى عن اتمام
شرح الكتاب الاول الكلي علي طريقة شرح قطب المحققين رحمه
الله عليه . . . و اتسعت شرح الموضوعين الذين ظفر عنهما لعائق

منه عن ذلك وهما شرح تشریح الكتاب الكلي وشرح موضع من
 نصف النصف من الفن الثالث من الكتاب الاول الى الفصل التاسع
 من الفن الرابع الخ

The following colophon contains the name of the author's pupil and the date of completing the transcription which occurred in the 'Ur-Khân's Madrasah of Tabriz in A.H. 769 = A.D. 1369:—

قد فرغ من تحريره المقتدر الى الله الغني جالينوس بن محمود
 المطيب الجيلي . . . في دفعات كثيرة و مدة طويلة مع اختلال
 حال . . . الثاني والعشرين من شهر ربيع الاول سنة تسع وستين
 وسبع مائة . . . بمعمورة تبريز في مدرسة اورخان

On the extra leaves at the end prescriptions for various diseases are copied.

Written in ordinary Nasta'liq.

No. 35.

fol. 210; lines 57; size $16\frac{1}{2} \times 10\frac{1}{2}$; $13\frac{1}{2} \times 6\frac{1}{2}$.

شرح القانون

SHARH-U'L-QÂNÛN.

VOL. I.

The second part of a vast commentary on Avicenna's Canon, by Ḥakīm 'Alī al-Jilānī, Ḥakīm 'Alī al-Jilānī, the nephew of Ḥakīm-u'l-Mulk of Jilān. He came from Persia in very straitened circumstances, but soon found employment in Akbar's court. Akbar one day subjected his skill to a very severe test from which he emerged successful, and thereby rose so high in the Moghal Emperor's esteem that he became his friend and intimate, and vied with the richest nobles of the court in wealth and honour. In A.H. 968 = A.D. 1580 he was sent as an ambassador to 'Alī 'Ādil Shāh of Bijapur, who received him with great distinction, but on the sudden death of 'Ādil Shāh the Ḥakīm returned

to Delhi. In the 39th year of Akbar's reign (A.D. 1595) he constructed the famous reservoir (for a complete description of which see Ma'âşir-u'l-'Umara, Lib. Copy, fol. 97-98). In the 40th year of Akbar's reign he was raised to the rank of 700 and got the title of Jalînās-a'z-Zamānî (Galen of the time). He was a learned scholar, excelled his contemporaries in mathematics and medicine, and was admired for his wonderful cures. His astringent medicines were greatly reputed at Akbar's court. In A.H. 1017 = A.D. 1608, Jahāngir also visited the reservoir, and raised him to the rank of commander of 2000. This distinction he enjoyed for a short time and died, says Jahāngir in his Maqâlât, on the 14th of Du'l-Hijjah, A.H. 1017 = A.D. 1608 (see Mir'ât-i-Âftâb-Numâ, Lib. Copy, fol. 222). H. Blochmann, however, in his translation of 'Â'in-i-Akbarî, p. 467, places his death on the 5th of Muḥarram, A.H. 1018 = A.D. 1609. See also: Haft Iqlim (Lib. Copy), fol. 313. Compare India Office Cat., Nos. 781-84, where Dr. Loth, not finding the life of the author, makes an approximation and places him in the ninth century A.H.

Begins:—

قال الشيخ الرئيس . . . و بعد حمد الله . . . فان هذه الكتب
التي صنفناها في الطب التي اول منها في الاحكام الكلية من
الطب و قد فرغنا عند وائنا عرجها في الكتاب الاول بالاحكام الخ

This commentary is the biggest of its kind, and in point of authority comes next to that of Al-Qarshî.

The portion of this commentary dealing with the Kulliyât was lithographed on the margin of Al-Âmulî's commentary in Lucknow in A.H. 1266.

Written in minute Nasta'liq within coloured border-lines. From fol. 34 to the end of the manuscript each page is divided into various light-coloured columns. The names of drugs are noted on the margin in red. Slightly wormed. The MS. contains occasional marginal corrections and the text is marked with red lines.

A complete copy, in five volumes, exists in Râmpûr; see Râmpûr Cat., Nos. 133-40, p. 485. For other incomplete copies see: Brit. Mus., p. 744; and Ind. Office, No. 781.

Not dated. Circa 17th century.

No. 36.

fol. 134; lines 65; size $14\frac{1}{2} \times 9\frac{1}{2}$; $13 \times 5\frac{1}{2}$.

The same.

I.

fol. 1-124. A portion of the third part of the work noticed above, comprising the 9th, 10th and 11th Fann of Book III.]

Begins:—

الفن السادس من الكتاب الثالث في احوال الفم و اللسان
... من منافع الفم و اللسان و قد مر كثير ما ينبغي تشريحها في
الكتاب الاول الخ

and ends, on fol. 124^b, thus:—

تابعاً ليكون الديدان و الصميات فعلة [فعالته] بهذا الشربة بليج
اسود وزن درهم ... فانه يخرج الديدان ايضا

II.

fol. 125-134. A fragment of the fourth part of the above work corresponding to fol. 181^b-190^a of the volume noticed below.

Written in clear Persian Naskh. fol. 1 and 124 are supplied in a later hand in minute Nasta'liq.

Not dated. Circa 17th century.

No. 37.

fol. 72; lines 57; size $14\frac{1}{4} \times 9\frac{1}{2}$; $12\frac{1}{4} \times 5\frac{1}{2}$.

The same.

A portion of the third part of the above work, extending from Maqālah II. of the 19th Fann of Book III. to the end of Book III.

Begins:—

او يزرق فيه عصارة السداب مع المسك ... المثالة الثانية في

الأفات التي تعرض البول . . . كذا في كيشية خروج البول الطبيعي
وهذا الكلام مع ما يليه كالقدمة الخ

and ends thus:—

انتهى شرح الكتاب الثالث من القانون بحمد الله وحسن توفيقه
ويتلوه الكتاب الرابع انشاء الله العزيز الحكيم

Written in the same hand as the portion noticed above. Corrections are made on the margin.

Not dated. Circa 17th century.

No. 38.

fol. 192; lines 50; size $20 \times 12\frac{1}{4}$; $17 \times 9\frac{1}{4}$.

The same.

The fourth part of the work mentioned above. This volume comprises the 4th Book of the Qānūn, on general diseases.

Begins:—

الكتاب الرابع من القانون في الامراض التي لا تختص بعضو
دون عضو الخ

Written in a clear bold Naskh, with a double-page 'unwān within coloured border. Corrections are made on the margin. A list of contents in a later hand is attached in the end.

Not dated. Circa 18th century.

Scribe محمد جميل بن فيض الله

No. 39.

fol. 77; lines 51; size 20×12 ; $17\frac{1}{4} \times 9$.

The same.

The fifth part of the above work. This volume comprises the fifth book of the Qānūn, on compound medicaments.

Begins:—

قال الشيخ الرئيس رحمة الله تعالى لقد فرغنا . . . للصحة حتى
ان الكتاب الثاني الذي في احوال الادوية الخ

and ends, on fol. 12, thus:—

قال صاحب الشاموس . . . و الميم اصلي بقولهم مرهم و
لو كانت زائدة لقالوا ارهم

In the end a few chapters are added by the author himself on the
admonitions given to medical practitioners; beginning:—

هذه ابواب في الوصايا التي قطعها من الكتب و كثير منها من
شرح العلامة بعد التنقيح و حذف المكرر الخ

Contents of the additional chapters:—

fol. 73^b.

الباب الاول فيما ينبغي ان يكون الطبيب عليه

fol. 74^a.

الباب الثاني في العلوم التي لا بد للطبيب منها

fol. 74^b.

الباب الثالث فيما يجب ان يروض به الطبيب نفسه بعد العلوم
وما يجب ان يتفذه ديدلا و عادة

fol. 75^b.

الباب الرابع فيما ينبغي ان يجتنبه الطبيب

fol. 76^a.

الباب الخامس في امتحان الطبيب

A list of contents is attached in the end.

Written in the same hand, probably by the same scribe as above,
with a decorated frontispiece. Corrections are made on the margin.

Not dated. Circa 18th century.

No. 40.

fol. 294; lines 21; size $9\frac{1}{2} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

غاية الفهم في تدبير المحموم

GÂYAT U'L-FAHÛM.

A commentary on that portion of the Qânûn of Avicenna which treats of Fevers (Fann I. of Book IV.), by اسحق خان بن اسمعيل, Isḥāq Khān b. Ismā'il Khān of Delhi, an Indian physician of the 12th century A.H.

Begins:—

بسم الله سبحانه على ما انعمنا من تعليم خالق العلل و
ما هيأنا الامراض . . . و بعد فيقول . . . اسحق بن اسمعيل
الطبيب النج

In the preface the author states that in this work he proposes to discuss the prognosis and critical days of fevers along with their treatment. To accomplish this purpose he consulted Al-Qarshi's commentary on the Qânûn (*vide supra*), which, though it contains useful comments, is yet full of futile attacks on Avicenna. He, therefore, referred to Al-Jilānī's commentary (*vide supra*), which, according to him, contains successful refutations of Al-Qarshi's hostile criticisms, but the practical portion is commented upon at such length that it became too voluminous to be of general utility. This work, he says, is an abridgement of Al-Jilānī's long comments to serve as an introduction to that encyclopaedia.

In the colophon the date of composition of the work is stated as A.H. 1182.

وكان ذلك في رابع شهر رمضان المنسلک في شهر سنة الثنين
و ثمانين و مائة بعد الالف

A copy of this work is noticed in the Rāmpūr Cat., p. 488.

Written in an ordinary Nasta'liq, the text being marked with red lines. Copious notes from the author himself, designated by the words منه رحمه الله, are noted on the margin.

Dated A.H. 1283.

Scribe عبد الله

No. 41.

fol. 393; lines 29; size $15 \times 8\frac{3}{4}$; $11\frac{3}{4} \times 5\frac{1}{2}$.

شرح کلیات القانون

SHARH-U-KULLÎYÂT-I'L-QÂNÛN.

A commentary upon the Kulliyât of the Qânûn of Avicenna, by حکیم شفاہی خان ابن حکیم عبد الشافی خان مسیح الملك, Hakim Shifa'i Khân b. Hakim 'Abdush-Sha'fi Khân Masih u'l-Mulk, an Indian physician who flourished in the reign of Âşifu'd-Dawlah of Ondh, and after his death served Sa'adat-'Alî Khân, his successor to the throne of Ondh.

Âşifu'd-Dawlah succeeded Shujâ' u'd-Dawlah in A.H. 1188 = A.D. 1774, transferred the seat of his government from Faydâbâd to Lucknow, and died after a reign of twenty-three years in A.H. 1212 = A.D. 1787. Sa'adat-'Alî Khân succeeded him in A.H. 1212 = A.D. 1797 and reigned till A.H. 1229 = A.D. 1808. See Beale's Biographical Dictionary, p. 81.

Begins:—

وَبِنَاكِلَتِ الْإِلْسَةِ عَنْ شُكْرِ الْأَثَكِ وَخُرُسَتِ الْأَفْوَاهِ عَنْ تَوْصِيفِ
لِعِمَائِكَ . . . فَيَقُولُ الثَّمِيرُ . . . الْمَضَاطِبُ مِنْ خَلِيفَةِ الرِّعْصَانِ بِحَكِيمِ
شَفَاہِي خان ابن حکیم عبد الشافی خان مسیح الملك الخ

In the preface the author states that he compiled this work for his son Mirzâ Amân 'Alî, and dedicates the work in the following terms:—

وَزِينَتِ دِيْبَاجَتَهُ بِاسْمِ مَنْ هُوَ كَالْقَلَّةِ الْأَمَانِي . . . وَزِيرِ الْمَمَالِكِ
مِدَارِ الْمَهَامِ عَمْدَةِ الْمَلِكِ اعْتِمَادِ الدَّوْلَةِ آصَفِ جَاهِ بَرِّهَانَ الْمَلِكِ

ابو المنصور خان عثدر جنگ شجاع الدوله ناظم الملك معاذت علي
خان بهادر

Written in a clear Nasta'liq, with a double-page 'unwān and coloured border lines. The text is introduced with the words *قال المصنف رحمه الله* and the commentary with *اقول*.

Dated Rajab, A.H. 1216.

Scribe *ميرزا نظر علي*

No. 42.

fol. 60; lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

اختصار كتاب القانون

IKHTISÂR-U-KITÂB I'L-QÂNÛN.

An abridgement of the theoretical portion (الكليات) of Avicenna's Canon by *سيد ابو عبد الله محمد بن يوسف شرف الدين الايلقي*, Abū 'Abdullāh Muḥammad b. Yūsuf Sharaf u'd-Dīn al-Īlāqī. He was a philosopher and one of the famous disciples of Avicenna. He died about A.H. 460 = A.D. 1068. See Ibn Abi 'Uṣaybi'ah, ii., 20; and Brock, i., 45.

Begins:—

الحمد لله العلي الحميد و الصلوة على خير [خلقه] محمد و اله
اجمعين اعلم ان الطب علم يتعرف منه احوال بدن الانسان الخ

As the work is divided into Faṣls it became subsequently known as *Fuṣūl-u'l-Īlāqī*. This treatise became very popular. Many commentaries appeared on this work, of which the following four are noted in H. Kh., iv., 434:—

1. *Amāli-l-'Irāqiyah fī Sharḥ-i-Fuṣūl i'l-Īlāqiyah*, by Maḥmūd b. 'Alī b. Maḥmūd al-Īlimṣī, known as *Tāj-u'r-Rāzī*, composed in A.H. 735 = A.D. 1335.

2. *Al-Baṣṭ u'l-Wāqf fī Sharḥ-i-Mukhtaṣar i'l-Īlāqī*, by Muẓaffar b. Amīr u'l-Īlāj b. Mu'ayyid at-Tabrizī.

3. *Sharḥ bi Qāla Aqāl*, by Muḥammad b. 'Alī an Naysābūrī, composed in A.H. 750 = A.D. 1350.

4. *Sharḥ bi Qāla Aqāl*, by Saḍīd-u'd-Dīn Simānī.

Other commentaries are noticed in Brock, i., 45, and Berlin Cat., No. 6284.

Written in ordinary Nasta'liq, with marginal notes and corrections. fol. 8 supplied in a later hand.

Dated Rajab, A.H. 1245.

No. 43.

fol. 107; lines 20; size $12\frac{1}{2} \times 8\frac{1}{4}$; $9 \times 5\frac{1}{4}$.

كتاب الموجز من القانون

AL-MŪJAZ.

A compendium of medicine, abridged from the Qānūn of Avicenna, by علاء الدين علي بن ابي العزم القرشي, Al-Qarshī, known in Europe as Syriasis, d. A.H. 687 = A.D. 1288. For his life and works see above; also Brit. Mus. Suppl., No. 805.

Begins:—

بعد حمد الله عز وجل و الصلوة على النبيائه خصوصا على اكملهم
مصدق . . . فقد رتب هذا الكتاب على اربعة فنون الخ

This work became so popular with the Indians that up to this time it is looked upon as an introductory text-book for those who still study and follow the ancient system of medicine. It is divided into four Fann, and is chiefly based on the method followed in the Qānūn.

Copies: Brit. Mus. Suppl., No. 805; Berlin Cat., No. 6275; Brock, i., 459; Gotha, No. 1921; Batavia, iii., 239; Ayāshūfiyah, p. 224; Nūr 'Uṣmāniyah, p. 204; Kupriližadah, pp. 6 and 63; and Rāmpūr, p. 498.

For different editions of this work and its commentaries, see Ellis' Cat. of Ar. Books in the Brit. Mus., i. 230.

Written in a clear Nasta'liq by Ismā'il Khān, the brother of the founder of this Library, and contains occasional marginal notes.

Not dated. Circa 19th century.

No. 44.

fol. 371; lines 26 to 29; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3$.

كتاب المغني شرح الموجز

AL-MUGNÎ.

A commentary upon Al-Qarshî's Kitāb-u'l-Mâjaz, by سعيد الدين الكازروني, Sadid-u'd-Din al-Kāzarūnî, who was alive in A.H. 779 = A.D. 1377. See above; also Brock, l., 457.

Begins:—

الصد لله الذي ابدع بشدته جواهر عقلية مجردة . . . اما بعد
فلما كان احتياج الخ

In the preface it is stated that the author based this work on Al-Quṭb-u'n-nah-Shirāzî and Al-Qarshî's commentaries on the Qānūn and added matters which he gathered from his teacher Burhān-u'd-Din al-'Abri. The following works are enumerated here as authorities:— 1. Haly Abbas' Kitāb u'l-Maliki; 2. Maslîḥ's Al-Mi'ah; 3. Ibn Abi Šādiq's Nakḥbatu'l-'Ilāj; 4. Ibn Huhāl's Al-Mukhtār; 5. Al-Mālqî's Jāmi'; and 6. Avenzoar's celebrated At-Taysir.

The title of the work as quoted above also occurs in the preface:—

وسميته كتاب المغني في شرح الموجز

The commentary proper begins on fol. 2^b thus:—

قال المصنف بعد حمد الله . . . اربعة فنون واما العصر الكتاب
في هذه الاربعة الخ

Copies: Brit. Mus. Suppl., No. 806; Berlin Cat., No. 6277; Gotha, No. 1925; Batavæ, iii., 240; Cairo, vi., 45; As. Soc., p. 84; Wali-u'd-Din, p. 143; Ayâşûfiyah, p. 218; and Nûr 'Uḡmāniyah, p. 20.

Repeatedly printed and lithographed. See Ellis' Cat. of Ar. Books in the Brit. Mus., ii., 556.

The first three folios are written in *Naskh*, the rest in *Shikast* Amiz *Nasta'liq*.

Not dated, circa 17th century.

Scribe بهاء الدين علي ابن المرحوم ابراهيم

No. 45.

fol. 302; lines 21; size $12\frac{3}{4} \times 10$; $8\frac{3}{4} \times 7\frac{1}{4}$.

النفيسي شرح الموجز

AN-NAFÎSÎ.

Another commentary upon Al-Qarshî's *Kitab-u'l-Mâjaz*, by برهان الدين نفيس ابن عوض الكرماني, Burhân-u'd-Din Nafis b. 'Iwâd al-Kirmânî, a Persian physician of the time of Ulug Beg Mirzâ, who died after A.H. 850 = A.D. 1446. See Ḥabîb-u's-Siyar and Brock, i., 457.

Ulug Beg Mirzâ, the grandson of Amir Timûr, was celebrated for his astronomical researches. He succeeded his father in A.H. 850 = A.D. 1446, and was cruelly put to death by his son, Mirzâ 'Abd'u'l-Laṭîf, in A.H. 853 = A.D. 1449. See Beale's Biographical Dictionary, p. 407.

Begins:—

قال الشيخ الامام العالم الصبر الكامل علم الدين علي بن ابي
الضرم القرشي المتطبب صيغة تفعل ههنا للمبالغة مثل تقدس و
تجدد الخ

According to Hâjî Khalîfa (vi., 252) it is the best commentary upon Al-Mâjaz, and was composed in Di-Hajj, A.H. 841 = A.D. 1437 at Samarcand. By the Indian practitioners of the Greek system of medicine its comment upon the theoretical portion is regarded as a textbook and the standard of rational expositions of the medical theories.

For other copies see: India Office, No. 785; Ross's Cat. of Pers. and Ar. MSS. in the India Office Library, p. 125; Gotha, No. 1956; As. Soc., p. 86; Cairo, vi., 21; Nâr 'Uṣṣunâniyah, p. 200; Kuprilizâdah, p. 63, and Râmpûr, p. 500.

Written in an ordinary Nasta'liq. Repeatedly lithographed in India.

Dated A.H. 1250.

Scribe شيخ جهنمون

No. 46.

حاشية النفيسي

HĀSHIYAT-U'N-NAFĪSĪ.

A gloss on An-Nafisi's commentary of Al-Mūjaz, by حكيم اعاجب Ḥakīm A'ajīb b. Mu'ālīj Khān, an Indian physician of the twelfth century A.H. His father was a contemporary of Mu'tamad-u'l-Mulūk Ḥakīm 'Alawī Khān, the famous physician of Muḥammad Shāh of Delhi (*vide infra*).

Begins:—

قوله صيغة التثنية ههنا للمبالغة بناءً على أن الفثرة من مضافات
تأنييد النص كما جرت العادة به الخ

The gloss is compiled with the same unfailing tendency to test every assertion with the established canons of criticism which is peculiar to later Indian writers. It extends from the beginning of An-Nafisi to *تسعة التركيب* of the chapter on pulse (*القول في النبض*) corresponding to fol. 1-31 of the manuscript noted above.

The author's name is not mentioned in the body of the work but is stated in the colophon which reads thus:—

فرغت من كتابة هذه الحاشية على شرح الموجز المسمى
بالنفيسي من تأليف الفاضل المصطفى الالعي و الحكيم المدقق
اللوزعي و حيد الدهر فريد العصر جامع المعقول و المنقول
حاوي الفروع و الاصول سيما في العلوم الطبية اعني حكيم اعاجب
ابن معالج خان اسكنهما الله في روضات الجنان

Written in an ordinary Nasta'liq, within coloured border lines. The work ends on fol. 161 and the remaining twenty-four folios are blank. Wormed throughout.

Dated a.h. 1270.

Scribe احمد علي

No. 47.

fol. 298; lines 11; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

The same.

Another copy of the work noted above. Begins and ends in the same manner as the former copy. In the end of this copy there is a *ḡālimah* (epilogue) in Persian, in which the author mentions the name of the patron for whom he composed this work, but unfortunately the portion containing the passage where the name, after a long eulogy, would have occurred is lost.

Written in an ordinary Nasta'liq.

Not dated, circa 18th century.

No. 48.

fol. 373; lines 21; size $11\frac{3}{4} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4$.

حاشية النفيسي

HÂSHIYAT-U'N-NAFÎSÎ.

Another gloss on An-Nafisî, by حکیم شریف خان, *Hakim Sharif Khān* of Delhi, a physician of Persian extraction, who settled in India and vied with 'Alawî Khān, the celebrated physician of Muḥammad Shāh of Delhi (*vide infra*), in reputation as a successful medical practitioner and Arabic scholar. These two men became the focus, as

it were, of the later Indian physicians who traced their sources of learning either to the one or to the other. The descendants of Sharif Khān still retain a sort of reputation for medical skill at Delhi. He died at Delhi in A.H. 1231 = A.D. 1799.

Begins:—

الصد لله و لا اله الا الله و الكل معدوم سواء عم الله و كمل
عطائه وراء الوراثة

In the preface the author discloses himself and his immediate ancestors in the following manner:—

واسمه اسم حاكم الحرم و مولد رسول الله المكرم و اسم والده
مصدق اكمل . . . و اسم والده مصدق و اصل الخ

By اسم حاكم الحرم الخ he means Sharīf, the title of the governors of Mecca and Medina.

The gloss extends from the beginning of *An-Nafisī* to the end of the first Fann, corresponding to foll. 1-60 of the copy of *An-Nafisī* noticed above. It is very popular with the Indian Hakims up to this time, and the later Indian lithographed copies of *An-Nafisī* usually contains a selection from this gloss on the margin.

Folios 2^b-8^a contain the gloss on the preface of *An-Nafisī*, which is not found in many of its copies, and begins on fol. 2^b thus:—

توجهنا الى جنابك اه التوجه روي يميزي كردن و يلزم ذلك
الاستفاد

Written in a bad *Nasta'liq*, with other marginal notes of the author himself. No distinction between the text and the gloss is made.

Dated A.H. 1245.

Scribe غلام حسين حكيم ابن حكيم كامگار خان

No. 49.

fol. 196; lines 29; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

شرح الموجز

SHARH-U'L-MÛJAZ.

A fragment of a vast commentary on Al-Qarshī's Mūjaz of unidentifiable authorship.

Begins abruptly from the middle of the diagnostic indications of the sediments of urine:—

انواعه الثلاثة الطافي و المتعلق و الراسب و اسلم الرسوب
الاسود ما كان مائته ليست بسواد الخ

The first Fann ends (fol. 70^r) with the following colophon:—

و هذا آخر ما قصدناه في شرح هذا الفن فمن حفظ المختصر
و تطبق معاني ما قلنا كما ينبغي فهو حقيق بان يكون في المعالجات
و الاعمال الطبية صائبا فان هذا الكتاب مشتمل على زبد كتاب
الشيخ و شروعه و غيرها من الكتب المشهورة و الصواحي في هذا
الفن الخ

The chapter on simple medicaments (Bāb II. of Jumlah II. of Fann II.) is very skilfully and exhaustively handled. The author not only gives the Arabic, Persian, Syrian, Latin, and Greek equivalents for the names of drugs, but makes addition of drugs not mentioned in the text and arranges them in alphabetical order.

The author sets forth the plan of executing this and the following chapters in the following terms:—

الباب الثاني في احكام الادوية المفردة و قد رتبناه على
حروف ابجد اعلم . . . ان المصنف . . . لم يذكر في هذا الفن
ولا في الذي يليه من المفردات الا القليل و لن . . . نذكر اسم
كل مفرد ذكره بالعربية و نرمز له بعده ع ثم بالفارسية و نرمز له

فَ ثم بالسريانية و نرمر له مَ ثم بالرومية و لعمله رَ ثم باليونانية و نكتب بعده يَ و نلحق في اخر مشرد من كل حرف ما تركه من المشردات بالجملة و التفصيل و ابتدا بالالف و ما يليه حرفا بعد حرف و كذلك في بقية الحروف على احسن نظام و وصف و اذكر بعد ان ابين ما ذكره من المركبات اقربا ذينا اجمع فيها ما يحتاج اليه من المعاجين و الاشرية و الشوفات و الاضدة و النطولات و المطبوعات و غير ذلك من المركبات . . . مستمدا من المنهاج و كتاب القانون و مشردات ابن البيطار و الطاوي و المنصوري و ابن مسجون و كتاب تقويم الابدان للتفليسي و منهاج الدكان و الاغذية و اصول التراكيب للسمرقندي و غير ذلك من الكتب العجيبة و الكناشات المشهورة

The following twenty bābs are supplemented by the author after completing his comment on the chapter of compound medicines (Bāb II. of Jumlah II. of Fann II.):—

1. On Beverages and Extracts, on fol. 175^a.

في الاشرية و الربوب

2. On Electuaries and stomachic medicines, on fol. 178^a.

في الجوارشات و المعاجين

3. On Pills and Ayārijāt (laxative pills), on fol. 182^a.

في الصوب و الايارجات

4. On Decoctions and Solutions, on fol. 183^a.

في المطبوعات و النقوعات

5. On Clysters and Suppositories, on fol. 184^a.

في الصين و المياغات و الفراج

6. On Emetics, on fol. 185^a.

في ادوية القي

7. On Lohogs (electuaries or other preparations to be licked), on fol. 185^b.

في اللعوقات

8. Cakes or Tablets, on fol. 186^b.

في الاقراص

9. On Powders, on fol. 187^a.

في السفوفات

10. Plasters, embrocations, and preparations for fomentation, on fol. 188^b.

في الاطلية والاضمة والكمامات

11. On Oils, on fol. 189^b.

في الادھان

12. On Collyrium, on fol. 191^b.

في الاكحال

13. On salves and other fine powders to be sprinkled on wounds, on fol. 192^a.

في المراحم والذرورات

14. On Tooth-powders, on fol. 193^b.

في السنولات

15. On Gargles, on fol. 194^a.

في الغراغر

16. On fruit-preserves, on fol. 194^a.

في المربيات

17. On Errhines and Perfumes, on fol. 195^a.

في السعوطات والشمومات

18. On preparations to be poured down slowly on the head, on fol. 195^a.

في التطولات

19. On preparations for Hair, on fol. 195^a.

في أدوية الشعر

20. On Weights and Measures used in medical preparations.

في الاوزان والمكائيل

The MS. ends abruptly after the words فصل على الاكمال.

This work may be *Shihāb u'd-Din al-Bal-Bālī's* commentary on *Al-Mūjaz* which is spoken of by *Hājī Khalifa* (vi, 252) as containing valuable and subtle discussions a knowledge of which is necessary for medical practitioners.

Written in an Arabian Naskh.

Fol. 18* contains a drawing of *Jabal-u'l-Qamar*, showing its connection with the Equator, *Aqlim I.*, *Aqlim II.*, *Cairo*, *Alexandria*, and *Ashmūn*.

Not dated. Circa 18th century.

No. 50.

fol. 93; lines 21 to 25; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{1}{4}$.

شرح الموجز

SHARH U'L-MŪJAZ.

I.

fol. 1-83.

An anonymous commentary upon the theoretical portion of *Al-Qarshī's Mūjaz*.

Begins—

مقدمة في بيان شرف الطب و الحاجة اليه ان شرف هذا
العلم ثابت بالعقل الخ

After a *Muqaddimah* the commentary proper begins thus, on fol. 2:—

قال المصنف رحمه الله تعالى بعد البسلة قد رتب هذا
الكتاب في اكثر النسخ هذا ما اورد الصد و الصلوة كما هو
متعارف في اوائل الكتب

The author, after completing the comment (fol. 74), adds the following four *Faṣls* (chapters) on the qualifications of physicians and case-taking; and concludes the work with a *Khātimah* on admonitions to practitioners, prognostics, and other miscellanies of medicine:—

fol. 74^a. Qualifications of physicians.

الفصل الاول فيما يجب ايصاف الطبيب به

fol. 74^b. Things which he ought to avoid.

الفصل الثاني فيما يجب اجتنابه عنه

fol. 75^a. How to visit the sick and proceed with the treatment of the rich and poor.

الفصل الثالث فيما يجب في عيادة المرضى وكميئته الشروع في المعالجة اصناف الوري من الثراء والاعثياء

fol. 77^a.

الفصل الرابع مع ادايه [sic] مع الصب من الاشياء.

II.

fol. 83-93.

An anonymous pamphlet on the meaning of the words حر (heat) and حار (hot), in which the author proceeds to explain the physiology of semen, pregnancy, child-birth, and the property of vital warmth (حرارة عريزي).

Begins—

الصمد لله الواحد الصمد السرمد و لامولود و لاولد . . . اما بعد
اعلموا اولاد الروح و اهل الادراك الخ

After the doxology and a short preamble, in both of which letters with diacritical points are studiously avoided, the author states that he composed this work by the order of Sulṭān ‘Abdullāh Quṭb Shāh of Golkonda (reigned from a.d. 1611-72). See Lane Poole's *Mohammadan Dynasties*, p. 318.

Written in ordinary Nasta‘liq.

Not dated. Circa 17th century.

No. 51.

fol. 39; lines 17; size $8 \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{1}{4}$.

القانونية

AL-QÂNÛNJAH.

A medical compendium condensed from Avicenna's Canon, by
 شرف الدين مصد بن عمر الجعفي *Sharaf u'd-Din Muḥammad b.*
Umar al-Jaḡmini, who died in A.H. 745 = A.D. 1344. See Brock, ii., 213.
 Begins:—

الحمد لله رب العالمين و الصلوة و السلام على نبيه مصد
 ... و بعد فهذا مختصر مشتمل على زبدة ما يجب استحضاره
 للطبيب من صناعة الطب التفتته من كتب الاقدمين الخ

The work is divided into ten Maqālas, and has been the text of many commentaries, see Brock, i., 457. The contents of the work are completely described in the Berlin Cat., Nos. 6293-4.

For other copies see: Ind. Office, No. 791, and H. *Kh.*, iv., 495.

Written in a clear Nasta'liq, with decorated frontispiece, within red border.

Dated 1114 A.H.

Scribe عثمان بن مصد القارصي

No. 52.

fol. 144; lines 23; size 6 × 2 $\frac{3}{4}$.

شرح القانوننجہ

SHĀRH U'L-QÂNŪNJAH.

A commentary on Al-Jagmīni's Qānūnjah, by عبد الفتاح ابى سيد
اسماعيل الصيبي, 'Abd u'l-Fattāh b. Sayyid Ismā'il al-Husayni.

Begins:—

اما بعد حمد الله مقدر الامزجة والاجزاء الخ

In the preface the author names his teacher in the following terms:—

الحكيم الاعظم والفيلسوف المحقق العلي الاعلم

Probably 'Ali is the name of his master.

Commentary begins, on fol. 3, thus:—

الحمد هو الوصف بالجميل على قصد التعظيم

Al-Qānūnjah is the introductory text-book of the medical course of study followed by the practitioners of the ancient system in India.

Written in an elegant Indian Naskh, within gold borders. The first eight folios are supplied in a later hand. Wormed throughout but mended.

Not dated. Circa 17th century.

No. 53.

fol. 158; lines 15; size $5\frac{3}{4} \times 3\frac{1}{2}$; $3\frac{3}{4} \times 1\frac{3}{4}$.

تفسير كتاب التشریح الصغير لجالينوس

TAFSÎR-U-KITÂB-I'T-TASHRÎH-AS-ŞAĞÎR.

A commentary upon Galen's work on Anatomy, by ابو الفرج عبد الله بن الطيب, Abu 'l-Faraj 'Abdallâh b. at-Tayyib.

The Author of the text: Claudius Galénus was born at Pergamus, *فرغاموس*, a small town in Mysia east of Constantinople, in A.D. 131 or 132. He received his early education in the various branches of mathematics from his father. In his fifteenth year he was placed under tutors to study logic and elementary philosophy. In his seventeenth year, his father, being influenced by a dream, directed him to study medicine. He commenced his medical studies under Satyrus, *ساتوروس*. In his twentieth year his father died, and he left Pergamus for Smyrna to place himself under the instructions of Pelops, *بالبس*, a pupil of Quintus (or more correctly, of Numisianus), whence he proceeded to Corinth, *قورلطومس*, hearing of the fame of Iphicianus, *افيشيانوس*, a disciple of Quintus, *قونظومس*. In his twenty-eighth year he returned from Alexandria to Pergamus. In his thirtieth year, corresponding to the first year of the reign of Marcus Aurelius Antoninus, he went to Rome for the first time, and remained there for three years. Soon after his return from Rome he was summoned to Aquileia by Aurelius and Verus to accompany them in their expedition against the Germans. In his thirty-seventh year he again visited Rome, and passed there another three years. He had to leave Rome on account of a sudden pestilential outbreak. He was again summoned by Aurelius to accompany him in his expedition to the barbarians, but on the plea of making a pilgrimage to the temple of Æsculapius he was left behind as a medical guardian to Aurelius' son Commodus. During this period, says Galen, which was prolonged by Aurelius' unexpected delay in his return to Rome, he enjoyed the greatest leisure and devoted himself solely to the study of medicine and production of his voluminous works, a large number of which were burnt in the

Temple of Peace, *هيكل اريمني*, at Rome, where they had been deposited. He visited Cyprus and Lemnos Islands to study the drugs peculiar to these places. Finally, he came to Egypt, which he left for Syria and died of diarrhoea, *الذرب*, on the way in Faramā* (a fortified town of Egypt on the coast of the Mediterranean; see Ya'qūt's *Mu'jam*, iii., 882), after attaining a good old age, which has been variously estimated from seventy to ninety. Ibn u'l-Qiftī, on the authority of Mubashshir b. Fātik, tells us that he learnt medicine from Arminas, *ارمينس*, and derived his knowledge of the diseases peculiar to women from a woman named Cleopatra, *قلاوطرا*, while the author of *Tārikh-i-Guzidah* (Lib. Copy, p. 72) makes him a disciple of Albinus, *بليناس*, the celebrated peripatetic philosopher.

It is interesting to note that Ibn Abi 'Uṣaybīrah and Ibn u'l-Qiftī on the authority of 'Ubaydullāh b. Jibrā'il—whom they consider as the best and most reliable authority on the subject—assert that Galen was born in the tenth year of the reign of M. Ulpicius Trajanus (A.D. 98–117), corresponding to A.D. 108. A careful examination of the internal evidence, brought forward from Galen's own work in support of this statement, shows that the learned 'Ubaydullāh, by not carefully distinguishing the names of the Roman monarchs, three of whom are designated by the title of "The Antonines," committed a serious blunder. Galen, in his book "On Surgical Operations," *كتاب عمل التشريح*, states that he wrote a book on surgery during his first visit to Rome, which took place in the first year of the reign of Antoninus. Again, in his work entitled "Phoenix," *فينكس*, he tells us that he was thirty years old when he visited Rome for the first time. 'Ubaydullāh, mistaking Titus Aurelius Antoninus for Marcus Anninus Verus, surnamed Antoninus, concluded that Galen reached his thirtieth year in A.D. 138, the first year of the reign of T. Aurelius Antoninus, and counting backwards he fixed the date of Galen's birth to be A.D. 108, corresponding to the tenth year of Trajan's reign. But another passage from "Phoenix," quoted in support of the result arrived at above, completely turns the scale. Here Galen narrates the course of events which took place soon after his return from Rome, as follows: "When I returned from Rome and intended to return to my native town and wonted pursuits, I received orders from the two

* The Greek authors make no mention of the place of Galen's death. Abu'l-Faraj states that he died in Sicily, *صقلية*. The place noted here rests on the authority of Mubashshir b. Fātik and Al-Mas'ūdī. See Smith's Dictionary of Greek and Roman Biography and Mythology, ii., 209, and Ibn Abi 'Uṣaybīrah, i., 82.

kings to proceed to Aquileia, where they had their headquarters and whence they intended to attack the Germans. I at once proceeded in the hope that I would be exempted, for I learnt that one of them, bearing the name of Verus, *بيرس*, was very kind-hearted and lenient. When Antoninus became king after Hadrianus, *اذريانوس*, he nominated Verus as his successor, who, succeeding Antoninus, made a man named Lucius, *لوقيس*, a sharer in his kingdom, and gave him the surname of Verus, while he himself received the surname of Antoninus. However, when I reached Aquileia a fierce pestilence broke out. The kings, with a number of their companions, returned to Rome, leaving the greater portion of the army behind. From those who remained at Aquileia some died and some survived. They suffered a great deal, not only on account of pestilence but owing to their return in midsummer. Lucius died on the way back, and Antoninus carried his body to Rome for burial." Histories of Greece strictly corroborate Galen's narrative. That Aurelius' original name was Marcus Annius Verus; since his adoption as successor by Antoninus he received the surname of Aurelius, and, after his succession to the throne he assumed the title of Antoninus. That Lucius Verus, son of L. Ceionius Commodus Verus, was nominated by Hadrian to be, with Aurelius, the joint successor of Antoninus Pius. He remained insignificant during Antoninus' reign, but Aurelius gave him his daughter in marriage and made him a sharer of his throne. That Aurelius and Verus led a campaign against the Gauls in the beginning of A.D. 167, and made Aquileia their headquarters, but on account of the retreat of the barbarians they returned to Rome at the close of the year. That in A.D. 168 they led the second campaign against the Gauls. It was in this campaign that Galen was summoned to headquarters. They again suspended their operations and retraced their steps when Verus fell sick on the road and expired (see Dr. C. Merivale's *History of the Romans under the Empire*, vol. iii., chapters lxxvi-lxxviii, especially pages 334-336). Thus it is evident that by Antoninus Galen means to refer to Marcus Aurelius Antoninus (A.D. 161-180), who succeeded Antoninus Pius in A.D. 161, and in whose reign the Germans were attacked. Now counting backwards, taking A.D. 161-162 to be Galen's thirtieth year, we see that Galen was born in A.D. 131-132, in the fifteenth year of Hadrian's reign (A.D. 117-138), and not in A.D. 108, the tenth year of Trajan's reign.

As to Galen's merits it is unnecessary to dwell upon them at length, but it will suffice to quote Dr. Duray (*History of Rome*, v., 659), who has thus well summarised his attainments. He says: "Galen was, next to Hippocrates, the greatest physician of ancient times, by the certainty of his diagnosis, by the importance he attached to anatomy, and, what was a new thing, to experience. He dissected apes and wished that practical demonstrations should furnish verification of the

teaching given; these were the beginnings, still very uncertain and but too quickly arrested, of our experimental method. Some learned men believe that he was very near discovering the circulation of the blood, and that his knowledge of physiology makes him the precursor, almost without intermediaries, of the physiologists of our age. Let us add, to the honour of this great mind, that the historians of philosophy give him a conspicuous place among the philosophers of that time." (See also Dr. Adam's preface to his translation of Paulus Æginata.)

Further accounts of his life will be found in Ibn Abi 'Uṣaybi'ah, i., pp. 71-103; Mukhtaṣar-u'd-Duwal (Birut edition), pp. 122-124; Abu'l Fida's At-Tawārīkh-u'l-Qadimah (Fleischer's edition with translation), p. 108; Rawḍat-u's-Ṣafa (Nawal Kishore's edition), i., 235; and Ḥabib-u's-Siyar, i., 94.

For Arabic translations of his work see Kitāb-u'l-Fihrist, pp. 288-91; and Ibn-u'l-Qifti, pp. 122-132.

For his contributions to the science of medicine and numerous editions of his works see: C. Knight's English Cyclopædia (Biog.), iii., 8; W. Smith's Dictionary of Greek and Roman Biography and Mythology, ii., pp. 207-17; and Encyclopædia Britannica (9th ed.), x., 23.

The Commentator: Abu'l Faraj 'Abdullāh b. At-Tayyib of 'Irāq was a famous physician of Bagdad. He, early in his life, was secretary to Catholikas Elias I., الجائليقي, and learnt medicine under Ibn-u'l-Khammār. He was thoroughly acquainted with the works and theories of the ancients. He was a philosopher, but his philosophical opinions were strongly denounced by Avicenna, his great contemporary, who, however, praised his medical works. He wrote commentaries on the Logic and other philosophical works of Aristotle, and on the works of Hippocrates and Galen with great clearness. Ibn u'l-Qifti (p. 223) is of opinion that he revived what was decaying and brought to light what was in darkness. Ibn Buṭlān, his famous disciple, states that for twenty years he was engaged in writing a commentary upon the Physics, ما بعد الطبيعة, of Aristotle; became seriously ill by constantly brooding over the subject, and narrowly escaped death. He remained for a time the director of the 'Aḡudiyyah Hospital, where he delivered lectures on medicine. He lived in the time of Al-Qādirbillāh 'Abbāsi, and died in A.H. 435 = A.D. 1043.

For further accounts see: Ibn Abi 'Uṣaybi'ah, i., 239; Ibn u'l-Qifti, p. 223; Mukhtaṣar-u'd-Duwal (Berut edition), p. 330; Nāma-i-Dānishwarān-i-Nāṣiri, i., 224; and Brock, i., 482.

Begins—

تفسير الشيخ ابي الفرج عبد الله بن الطيب لكتاب جالينوس
في العظام التعليم الاول قال المفسر لما استوفى جالينوس الكلام

في الاسطوانات و في المزاج و القوى انتقل الى افادتنا العلم
بالاعضاء في هذا الكتاب وهو كتاب التشرية الخ

The text is divided into the following five Maqālas (sections), which the commentator follows:—

Maq. I. On Bones, in 12 ta'līms, on fol. 1.

في العظام

Maq. II. On Muscles, in 19 ta'līms, on fol. 43^a.

في العضل

Maq. III. On Nerves, in 5 ta'līms, on fol. 104^b.

في العصب

Maq. IV. On Veins, in 4 ta'līms, on fol. 115^b.

في تشرية عروق ضمير الضارب

Maq. V. On Arteries, in 2 ta'līms, on fol. 148^b.

في هيئة الشرايين

Every fresh passage of Galen, which is introduced only with the opening words, serves as a separate ta'līm. Few folios are wanting in the end.

Written in a neat Indian Naskh.

Not dated. Circa 18th century.

No. 54.

fol. 275; lines 15; size 8 $\frac{3}{4}$ × 6 $\frac{1}{4}$; 6 × 4 $\frac{1}{4}$.

الجزء الثاني من شرح مسائل حنين

SHARH-U-MASÂ'IL-I-HUNAYN.

A commentary upon the Kitāb-u'l-Masâ'il of Hunayn (d. A.H. 260 = A.D. 873, see above), by ابو القاسم عبد الرحمن بن علي بن احمد بن ابي صادق النيسابوري, Abu'l-Qāsim 'Abdu'r-Rahmān b. 'Alī b.

Ahmad b. Abi Šadiq an-Naysābūrī, a famous physician of Naysābūr, and one of the chief disciples of Avicenna. He was renowned for his knowledge of rhetoric and metaphysics, and was called a second Hippocrates, *بقراط ثاني*. His commentary upon Galen's *Kitāb-u-Manāfi' il-A'dā'*, which he has handled with perfect command over the language and great skill, is sufficient to establish his fame as one of the greatest medical writers. In *Nāma-i-Dānishwarān-i-Nāsirī*, it is stated that he was alive in A.H. 460 = A.D. 1068, but the date of his death is not known. This statement finds confirmation in Ibn Abi 'Uṣaybi'ah's *Ṭabaqāt-u'l-Aṭibbā* (ii., 22), where he states that he saw an autograph copy of Ibn Abi Šadiq's commentary upon "The Aphorisms," *كتاب الفصول*, of Hippocrates dated A.H. 460.

Further particulars of his life and works will be found from the following works: Ibn Abi 'Uṣaybi'ah, ii., 22; *Nāma-i-Dānishwarān-i-Nāsirī*, i., 297; and Brock, i., 484.

Begins:—

الفصل السابع الكلام في النبض ما هو لبض العروق الضوارب
النبض هو حركة مكالية . . . التفسير تصاح ان يعلم قبل هذا الرسم
ان في ابداننا لارا يسنى الصرارة الغريزية الخ

This is the second volume of this work, and, commencing from the seventh Faṣl, extends to the end of the work. The following particulars are gathered from Hājī Khalifā (v. 514):—That the commentary begins: *الصلد لله حمد معترف بالائه شاكر لنعمائه الخ*. That in the preface Ibn Abi Šadiq has stated that, according to the prevalent opinion, this work should be read at the commencement of the study of medicine, for, being arranged in the most convenient form of questions and answers, it will serve as a valuable introductory text-book. That Hunayn collected the materials for this text but left it unfinished and unarranged, but that it was subsequently arranged with some additions by Ḥubaysh b. Al-Ḥasan, his pupil and nephew. It is for this reason that some copies bear the title *Kitāb u'l-Masā'il li-Ḥunayn bi-Ziyādāt-i-Ḥubaysh b. Al-A'mash* (see also Ibn-u'l-Qiftī, p. 173 and *Kitāb-u'l-Fihrist*, p. 294). That Ibn Abi Šadiq has divided his commentary into ten Faṣls; and that Shāraf-u'd-Dīn-ar-Raḍī wrote a gloss on this commentary.

Contents:—

Faṣl VII. On the Pulse, on fol. 1.

في النبض

Faṣl VIII. On the division of the science of medicine in a different manner, on fol. 51^a.

في تقسيم الطب علي نحو آخر

Faṣl IX. On fevers and inflammations, on fol. 121^a.

في الحميات و الاورام

Faṣl X. On the examination of Urine, on fol. 211^a.

في التفسر

Al-Khâtimah, on fol. 275^a.

For other commentaries and abridgements of Hunayn's Kitâb u'l-Masâ'il, see H. Kh., v., 514, and Brock, i., 206.

Copies: Gotha, No. 1932; Batavæ, iii., 230; Ayâsûfiyah, p. 218; Bodleian, p. 141, in which the content is fully described; and Râmpûr, p. 487.

Written in a clear old Arabian Naskhi. The text is introduced by the word النص and the commentary by التفسير. Headings of Faṣls are written in Kufik characters. fol. 207 spaces for النص and التفسير are left blank. The title of the work is given on the title-page, which contains seals of the nobles belonging to the court of Muḥammad Shah of Delhi and the names of previous owners of this manuscript.

Not dated. Circa 16th century.

No. 55.

fol. 232; lines 19; size $10\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

كتاب الارشاد لمصالح الانفس و الاجساد

KITÂB-U'L-IRSHÂD.

A complete system of medicine by الشيخ الموفق شمس الرياسة ابو العشائر هبة الله بن زيد بن حسن بن يعقوب بن اسمعيل بن جميع الاسرائيلي, Hibatullâh b. Zayd b. Ḥaṣan b. Ya'qûb b. Ismâ'il b. Jamî' al Isrâ'ili, better known as Ibn Jamî' Isrâ'ili. He was born and brought up in Fustât (Old Cairo), and learnt medicine under Abû

Nasr 'Adnān b. al-'Ayn-Zarbi, the greatest physician of the time. Indeed he was regarded by his contemporaries as the greatest of the Egyptian physicians. He was famous for intelligent diagnosis of diseases, of which a curious story is narrated by Ibn Abi 'Uṣaybi'ah. Ibn Jamī' was one day sitting in his shop (or dispensary), which was situated near the market of the lamp-sellers in Fustāt, when a funeral procession passed along the street. Happening to cast a glance on the corpse, he called aloud to the men accompanying the bier and informed them that the supposed dead was still alive, and that if they were to bury him they would be burying a live man. They stared at him in astonishment and did not believe what he said. Some of them, however, said to the others that there would be no harm in putting his words to the test, for if he was correct in his statement then that was what they wanted, and if his statement was unfounded the situation still remained unchanged. Agreeing so far, they requested him to come to them and asked him to prove his assertion. Then he ordered them to take the body back to the house and remove the shroud. This being done, he asked them to take the body to a bath and pour hot water over it. Thus raising the temperature of the body, he administered errhines which produced slight motion in that apparently lifeless form. This circumstance greatly revived his hopes. He attended the case with the greatest care, and at last, after a few days' systematic treatment, the supposed dead man was thoroughly cured. His enemies gave out to the public that no such diagnosis was possible according to the established laws of medicine without the help of charms. Hearing this Ibn Jamī' convened an assembly in which his enemies were also present and explained the reason of his diagnosis in the following terms: "When the bier was passing I found the feet of the dead body erect, which led me to suppose that animal life was not wholly extinct. Had it been otherwise the feet must have inclined towards the right or left." All the physicians present confirmed his statement and praised him for his intelligence and right thinking. At the time when this story, which had considerably increased his fame as a doctor, was current among high and low, he was brought to the notice of 'Āḍidbillāh 'Alawī, of Egypt, who was suffering from facial paralysis. Ibn Jamī' thoroughly cured the Caliph, and was in consequence made his personal attendant and became his boon companion. When the famous Al-Malik-u'n-Nāṣir Ṣalāḥ u'd-Dīn succeeded to the dominions of Egypt in A.H. 567 = A.D. 1171, Ibn Jamī' became one of his royal physicians and for him he compounded the celebrated Theriac, الترياق الكبير الفاروق.

After this monarch's death in A.H. 589 = A.D. 1193, he served for a time Saladin's son Al-Malik-u'z-Zalīr, and died in A.H. 594 = A.D. 1198.

For further reference see: Ibn Abi 'Uṣaybi'ah, ii., pp. 113-15; Nāma-i-Dānishwarān-i-Nāṣiri, i., 393-95; and Brock, i., 489.

Begins:—

الله لما كان المجلس السامي المولوي الاجلي القضائي الفاضلي
... مفصّلا بالفضائل التي كالت اللسان عن امتكاملها ...
اسماعيل بن هبة الله ممن اتفق عرصه واجتهاده ... الف هذا
الكتاب ... وصاحه كتاب الارشاد لمصالح الانفس و الاجساد ...
وقسمه اربع مقالات الخ

The work is divided into the following four Maqālas (sections):—

Maq. I. On the general laws of medicine, in 50 faṣls, on fol. 2^a.

في الثوائين الكلية من صناعة الطب

Maq. II. On simple medicaments and aliments, in 2 faṣls, on fol. 40^a.

في الادوية المفردة و الاغذية

Maq. III. On the preservation of health and cures of diseases, in 42 faṣls, on fol. 80^a.

في حفظ الصحة و مداواة الامراض

Maq. IV. On compound medicaments and aliments, in 22 faṣls, on fol. 175^a.

في الادوية المركبة و الاغذية

For other copies see: Brit. Mus., p. 632^a; Brit. Mus. Suppl., No. 797, ii.; Bat., iii., 258; Gotha, No. 1934; Berlin, No. 6287; H. Kh., i., 225; Waili'uddin, No. 2466, p. 141; and Ayaşfiyah, No. 3558, p. 212.

Written in a clear Naskh, with red and blue border lines.

Dated 1003 A.H.

Scribe مولانا عمر

No. 56.

fol. 316; lines 27; size $11\frac{1}{4} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4$.

كتاب المختار

KITÂBU'L-MUKHTÂR.

A complete system of medicine by ابو الحسن علي بن احمد بن علي بن هبل البغدادي, Abu'l Hasan 'Ali b. Ahmad b. 'Ali b. Hibal al-Baghlâdî or al-Khilâtî, a learned physician who was born at Bagdad on the 13th of Du'l-Qa'dah, A.H. 515 = A.D. 1121. He studied Arabic poetry, style and grammar and medicine from Abi'l-Qâsim Ismâ'il b. Ahmad as-Samarqandî. From Bagdad he repaired to Mawṣil, whence he proceeded to Khilât and became the court physician of Shâh Arman of Khilât. After a long stay at Khilât he went to Mârdîn and served Badr u'd-Dîn Lu' Lu' and An-Nizâm till their murder by Naṣîr u'd-Dîn b. Artaq, King of Mârdîn. In his seventy-fifth year he lost his sight. He returned to Mawṣil and passed the remaining days of his life in giving instruction in medicine, and died on the 13th of Muḥarram, A.H. 610 = A.D. 1213. In Brockelmann (i. 490) A.H. 510 is given as the date of his birth, which appears to be a misprint. Comp. Brit. Mus. Suppl., No. 796 ii.

References: Ibn Abi 'Usaybi'ah, i., 304; Brock, i., 490; and Mukhtaṣar u'd-Duwal (Berut Ed.), p. 420, where A.H. 613 is given as the date of his death.

Begins:—

الصد لله الواحد القهار و الملك الجبار مدير الفلك الدوار
الح

The preface demonstrates the necessity and importance of the work. Though the work consists of both the theoretical and practical portions of medicine, yet the subjects are not divided into separate books as is customary with other authors. Every fresh subject is indicated by a فصل. The scribe has, however, divided the work into two volumes, which are in this copy bound in one. The first volume (fol. 1-125) deals with the general principles and simple and compound medicaments. The second volume (fol. 126-316) treats of local and general diseases. Compare with Brit. Mus. Suppl. Cat., No. 796 ii.

For other copies see: Brit. Mus. Suppl., No. 796 ii.; Il. Kh., v., 436; Cairo, vi., 38; Batavia, iii., 252; *Āyāṣūfiyah*, No. 3571, p. 213; *Wali u'd-Din*, No. 2544; and *Nūr 'Uṣmāniyah*, No. 3592, p. 203.

Written in an elegant Indian Naskh. Wormed throughout. foll. 1-34 wormed but mended. The last two folios are supplied in a later hand in *Shaff'ah Āmiz Nasta'liq* by Muḥammad Wāḥid 'Alī in A.H. 1267.

Not dated. Circa 17th century.

No. 57.

foll. 572; lines 27; size $9\frac{3}{4} \times 7$; $8\frac{1}{2} \times 5\frac{1}{4}$.

The same.

Another copy of the above work, and contains the portion treating of local and general diseases, commencing systematically from head downwards. The last Faṣl, numbered 534, treats of fatal symptoms.

Begins:—

كتاب المختار لابن هبل رحمه الله تعالى في تعريف الصداع و
اسبابه الصداع الم في احد مثلي الراس والدماغ الخ

Written in an elegant Arabian Naskh. foll. 1-110 contain dark water-stains. The portion of the colophon containing the date of transcription is torn away.

Not dated. Circa 17th century.

No. 58.

foll. 382; lines 11; size 9×6 ; $6\frac{1}{4} \times 3\frac{1}{4}$.

النجيبات

AN-NAJÎBÎYÂT.

A collection of four small treatises on medicine, by *أحمد الدين* *أبو حامد محمد بن علي السمرقندي*, Najīb u'd-Dīn Abu Ḥamīd

Muhammad b. 'Alī as-Samarqandī, the celebrated author of *Al-Asbābu-wa'l-'Alāmāt*. He was a contemporary of Fakhr'd-Dīn ar-Rāzi, and was killed in the general massacre at Herat by the Tartars in A.H. 619 = A.D. 1222.

Under the heading *An-Najibiyāt* six treatises are noticed in the *Khedivial Library Catalogue*, vi., 46. The first is the *Al-Asbābu-wa'l-'Alāmāt*, commentaries on which have been noticed below. The second is *Al-Adwiyatu'l-Mufridah*, which is wanting in this copy, but has been noticed in the *Cairo Cat.*, vi., 46; *Batavæ*, iii., 255; and *Brock*, i., 491.

This copy comprises the following four remaining treatises:—

I.

fol. 1-38^a.

اطعمة المرضى

AT'IMATU'L-MARDĀ.

Which treats of the patient's diet.

Begins:—

الحمد لله رب العالمين . . . ان اجل العلوم الذي يشع به
الناس هو علم الطب الخ

It is arranged according to the diseases of the parts of the body, commencing from head downwards.

In the *Cairo Cat.* (vi., 46) it is noticed with the title *الاغذية و الاشارة المرضي*; while *Broekelmann* (i., 491) notices it as *اغذية المرضي*. See also *Batavæ*, iii., 254.

II.

fol. 38^b-106^b.

اصول تركيب الادوية

UŞÛLU-TARKÎB IL-ADWIYAH.

A treatise on the rules of medicinal preparations. It appears to be the first of its kind on this subject.

Begins:—

الحمد لله رب العالمين . . . قال الامام . . . ليجب الدين . . .
ان الواجب علي كل ذي لب ان يتقرب الي الله الخ

For other copies see: *Batavæ*, iii., 255; *Berlin*, No. 6416; *Cairo*, vi., 46; and *Râmpât*, No. 9, p. 467.

III.

fol. 106^b-232^a.

كتاب الاغذية و الاشربة و جميع ما يتناوله الانسان

KITÂBU'L AGDIYAH WA'L ÂSHRIBAH WA JAMÎ'U
MÂ-YATANÂWALUHU'L-INSÂN.

A treatise on the powers of the articles of Food and Drink.
Begins:—

الصد لله رب العالمين . . . ان الله تبارك و تعالى لما خلق نوع
الانسان الخ

In the Cairo Cat. (vi., 46) it is noticed with the title و الاغذية و الاشربة الاصحاء; while the Leyden Catalogue (iii., 265) gives its title simply الاغذية و الاشربة; and Brockelmann notices it as كتاب الاغذية و الاشربة و ما يتصل بها. See also Râmpâr Cat., No. 196, p. 493.

IV.

fol. 232^a-382.

كتاب القرا بادين السموم على ترتيب العلل

KITÂBU'L-QARÂBÂDÎN.

Pharmacopia arranged in the order of the diseases.
Begins:—

الصد لله رب العالمين . . . ان اجل العلوم التي يستفيع بها
الانسان الخ

For other copies see: Brock. i., 491; Berlin, No. 6417; Gotha, No. 1999; Batavia, iii., 255; As. Soc., p. 85; Cairo, vi., 46; and Nâr 'Ugmâniyah, No. 3461, p. 196.

All transcribed by Miẓân Gulâm Qâdir in Fayḍâbâd in an ordinary Nasta'liq, within red border lines. Slightly wormed.

Dated a.h. 1235.

No. 59.

fol. 43; lines 17; size $7\frac{3}{4} \times 5$; $6\frac{1}{4} \times 3\frac{1}{4}$.

اصول التراكيب

UŞÛLU'T-TARÂKÎB.

Another copy of As-Samarqandî's treatise on the rules of medicinal preparations. Begins as that noticed above. For copies see above.

Written in an ordinary Nasta'liq. In fol. 27-43 the spaces reserved for the headings are left blank. Slightly wormed.

Dated the twentieth year of the reign of Muḥammad Shâh of Delhi, which corresponds to A.H. 1151 = A.D. 1739.

Scribe احمد بن جالمحمد

No. 60.

fol. 145; lines 16; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

شرح فصول ابقرات

SHARHU-FUŞÛL-I-ABAQRÂT.

A commentary upon the Aphorisms of Hippocrates.

The author of the text: Hippocrates, "the Father of Medicine," is known to the whole civilized world, but his life, sketched from purely oriental sources, may not be devoid of interest. Brief notices of him are to be found in almost all the biographies (Persian or Arabic) of philosophers, but Ibn Abi 'Uṣaybi'ah, Ibn u'l Qiftî, and Abul Faraj give sufficient materials to make up a life sketch.

Hippocrates was the son of Heracleides (ايراقليدس, I.A.U. or ايراقلس I.Q.), who was ninth in descent from "King Crisamis," قريساميس الملك, the ninth of the Asclepiadæ family, who probably lived in the ninth and eighth centuries B.C. See W. Smith's Dictionary

of Greek and Roman Biography and Mythology, i., p. 891. Through his mother (who is called by Ibn Abi 'Uṣaybi'ah **فرکیستا**, the daughter of Phœnarite) he traced his descent from Hercules, **ایرملس**. Thus on both his sides he was of distinguished origin. He was eighteenth (or, according to Soranus, nineteenth) in descent from Æsculapius, to whom medicine is indebted for its existence as a science divested of its superstitious appendages. Ibn Abi 'Uṣaybi'ah states that his place of residence was Cos (**مدینة قوس**), where, according to Soranus, he was born in a.c. 460. See Smith's *Diet. of Gr. and Rom. Biog. and Myth.*, ii., 483; while Ibnu'l Qifti states that he resided at Feroha, **فیروها**, which is old name for Aleppo, **حمص**, in Syria. Leaving Aleppo, says Ibnu'l Qifti, he proceeded to Damascus, where he selected a locality abounding in trees for exercise, teaching, and study. In the gardens of Damascus there existed a place known as **صفاة ابقراط** (Bower of Hippocrates), the situation of which was still pointed out in the time of Ibnu'l Qifti in the thirteenth century.

As to the exact time when he flourished the Arabian authorities differ. Some say that he flourished about one hundred years before Alexander the Great; some maintain that he lived in the time of the Persian king Artaxerxes or his son Bahman, but they all agree that he flourished in the ninety-sixth year of Nebuchadnezzar, **بخت نصر**, and was a contemporary of Democritus of Abdera, **ذمقراط من اهل ابديرا**. Dr. Smith (see *Dic. of Gr. and Rom. Biog. and Myth.*, ii., p. 433), however, states that the exact day of his birth was known and celebrated in Cos with sacrifices on the 26th day of the month of Agriannus, but it is unknown to what date in any other calendar this month corresponds.

Ibn Abi 'Uṣaybi'ah says that he learnt medicine from his father and grandfather, but Ibnu'l Qifti (p. 93), who evidently copies from *Kitābu'l-Fihrist* (p. 287), makes him a disciple of Æsculapedes II., while the author of *Tārikh-i-Guzidah* (Lib. Copy, p. 93) considers him to be a disciple of Pythagoras. Before his time there were three rival schools of medicine: (1) The school of Rhodes, **روڈس**, which he found fast decaying; (2) The school of Cnidos, **کنیدس**, which had almost ceased to exist; and (3) The school of Cos (the place of his birth), which still existed but in which also signs of decay were visible. This fact led Hippocrates to teach not only the members of his own family but also poor and deserving youths, after binding them to take the celebrated oath known as "The Oath of Hippocrates," **عهد ابقراط**. According to this oath (for a complete description

of which see Ibn Abi 'Uṣaybi'ah, i., 25), the pupil was bound to consider his teacher as his father, and look upon the teacher's descendants as his brethren whom he had to teach medicine, when desired, without recompense and conditions. He was further bound to use his art only to the benefit of his patients, was strictly forbidden to countenance any conspiracy against the life of his patient, and was bound never to divulge professional secrets. This oath is to this day, in what concerns the dignity of the profession, the great moral code for medical practitioners. It may be mentioned here that the Greek original of this famous oath has been inscribed on the walls of the Medical College, Calcutta. He taught Astronomy along with medicine, in the knowledge of which, according to Galen, he surpassed his contemporaries. He for the first time explained the conditions of diseases and health, and is justly regarded as the first man who based medical science on observation, and cultivated it upon the strict principles of inductive philosophy long before the world credited Lord Bacon with the introduction of this method. His life may be regarded as one continued effort to free medical science from superstition and empiricism. Experience, analogy and reasoning, his guiding principles, were adopted as the chief tests of the medical rules even by the ingenious Arabians, and are regarded as the chief basis of induction up to this day. Hunayn, in his "Curiosities of Medicine," التوادر الطبية, states that his seal-ring contained the following inscription: "A patient desirous of cure, in my opinion, is more hopeful than a healthy man without any desire." Of the many sayings ascribed to him, a large number of which were collected by Ibn Abi 'Uṣaybi'ah, the following appears to be of some interest: (1) Had human beings been born of the same nature there would have been no disease, for there could have been nothing contrary to health to produce disease. (2) Habit when established becomes second nature. (3) All the diseases of known causes have their remedies-in existence.

He died of paralysis after attaining a good old age, which is estimated by the Arabian authorities as ninety-five or ninety. Mr. Clinton, however, places his death a.c. 357 at the age of 104 (see Dr. Smith's Dictionary of Greek and Roman Biography and Mythology, ii., 483). He left two sons (1) Thessalus, ثيسلس; (2) Dracon, دراكن; and a daughter, مالا ارميا (probably the wife of Polybus, his celebrated disciple) more accomplished in this art than her brothers. A long list of his disciples and those who commented upon his works is given by Ibn Abi 'Uṣaybi'ah and Ibn al Qifti, both of whom seem to copy from Kitāb u'l-Fihrist (p. 288). Of his many works which were translated into Arabic, the following are noted in Kitāb u'l-Fihrist, p. 288:—

(1) The Book of the Oath of Hippocrates (كتاب عهد ابقراط) with Galen's commentary. It was translated by Hunayn into Syriac with some additions, and Ḥubaysh (حبيش) 'Isā b. Yahyā translated it into Arabic.

(2) The Aphorisms (كتاب الفصول) with Galen's commentary. Hunayn translated it into Arabic for Muḥammad b. Māsā.

(3) The Prognostics (كتاب مقدمة المعرفة) with Galen's commentary. Hunayn translated the text into Arabic, while 'Isā translated the commentary.

(4) The Acute Diseases (كتاب الامراض الحادة) with Galen's commentary. The original work is in five maqālas, while the Arabic translation of 'Isā b. Yahyā consists of three maqālas.

(5) On Fractures (كتاب الكسر) with Galen's commentary. Hunayn translated it into Arabic for Muḥammad b. Māsā in four maqālas.

(6) On Epidemics (كتاب ابيديميا). Galen commented upon its first maqālah in three maqālas, the second in three maqālas, the third in six maqālas, and the sixth in eight maqālas, while he left the fourth, fifth, and seventh maqālas without any commentary. 'Isā b. Yahyā translated it into Arabic.

(7) On Humours (كتاب الاغلاط) with Galen's commentary. 'Isā b. Yahyā translated it into Arabic for Muḥammad b. Māsā.

(8) The Physician's Establishment or Surgery (كتاب فاطيطريون) (أي حانوت الطبيب) with Galen's commentary. Hunayn translated it into Arabic for Muḥammad b. Māsā.

(9) On Airs, Waters, and Places (كتاب الاهوة و المياه و البلدان) with Galen's commentary. Hunayn translated the text, and Ḥubaysh b. al-Ḥasan the commentary.

(10) On the Nature of Man (كتاب طبيعة الانسان) with Galen's commentary. The text was translated into Arabic by Hunayn, and the commentary by 'Isā b. Yahyā.

For further references to his life and works see: Ibn Abi 'Uṣaybiḥ, i., pp. 24-35; Ibn n'l Qifṭī, pp. 90-95; Mukhtaṣar n'd-Duwal (Beirut ed.), pp. 85-6; Rawḍat n's-Ṣafā (Nawal Kishore's ed.) i., 233; Ḥabibū's-Siyar, vol. i., part i., p. 93; Tārikh-i-Guzidah (Lib. Copy), p. 69; Kitāb n'l-Fihrist, pp. 287-88; W. Smith's Dictionary of Greek and Roman Biography and Mythology, ii., pp. 482-89; Victor Duruy's History of Greece, iii., 182; C. Knight's English Cyclopædia (Biog.), iii., 431; and Encyclopædia Britannica (9th ed.), xi., 852.

The Commentator: Muwaffaqu'd-Din Abū Muḥammad 'Abdu'l-Latīf b. Yūsuf b. Muḥammad b. 'Alī b. Abī Sa'īd, known as Ibn u'l-Labbād, and chiefly familiar to Europe through his excellent history of Egypt. He was born at Bagdad in A.H. 557 = A.D. 1161. Agreeably to the prevailing code of education he learnt the Qur'ān by heart, and committed to memory the famous Arabic texts on style and grammar. After studying tradition, jurisprudence, history, and metaphysics he was attracted to natural philosophy and Alchemy after the arrival of Ibnu'l Fāṭih at Bagdad. Later on in his life he was convinced of the futility of Alchemic pursuits. He commenced his literary career at Damascus, the then residence of Sulṭān Ṣalāḥ u'd-Dīn. Soon after Ṣalāḥ u'd-Dīn's treaty with the Franks (A.D. 1192) he returned to Syria and got an appointment at the principal mosque of Damascus. After Ṣalāḥ u'd-Dīn's death he returned to Cairo, where he produced his celebrated work on Egypt. He then returned to Syria, where for a time he quietly passed his life at the court of Prince 'Alā u'd-Dīn Dā'ūd of Arzinjān. In A.H. 624 = A.D. 1227 he went to Aleppo, whence, after three years, he set out on a pilgrimage to Mecca, retracing his route through Bagdad to present some of his works to Caliph Mustansir, and died there in Muḥarram, A.H. 629 = A.D. 1231. The author of *Fuwāt u'l-Wafayāt* (ii., 7) says, that though he was a grammarian, traditionist, lexicographer, controversialist, physician, and philosopher, yet his vanity exceeded his knowledge.

Reference to his life and works will be found in the following works: *Ṭabaqāt u'sh-Shaḥīḥiyah* of Ibn Shuḥbah (Lib. Copy), fol. 73; *Al-'Iqd u'l-Mudahhab* of Ibn u'l-Mulaqqin (Lib. Copy), p. 241; *Ḥusn u'l-Muḥāḍirah* of Suyūṭī (Lib. Copy), fol. 273; Ibn Abī 'Uṣaybi'ah, ii., 201; Brock, i., p. 481; C. Knight's *English Cyclopædia* (Biog., i., 9); and C. Huart's *History of Arabic Literature*, p. 305.

Begins:—

كتاب الفصول لابن قراط شرحه الامام الفاضل ابو الفضل عبد
اللطيف بن يوسف بن محمد البغدادي . . . قصدنا النظر في
كتاب الفصول لبقرط والباب شرحه الخ

Before commencing the commentary, the commentator, in a long preface, accentuates the importance of writing a commentary, and criticises in strong terms the prevalent mode of teaching and the defective knowledge possessed by his contemporaries, and in conclusion he discusses the following eight subjects, which he calls الرؤس الثمانية (The Eight Heads):—

(1) On fol. 5^a.

في بيان غرض الكتاب

- | | |
|------------------------------|--------------------------|
| (2) On fol. 7 ^a . | منفعة ما في هذا الكتاب |
| (3) On fol. 7 ^b . | نسبة ما في هذا الكتاب |
| (4) On fol. 7 ^b . | مرتبة هذا الكتاب |
| (5) On fol. 7 ^b . | نحو التعليم المستعمل فيه |
| (6) On fol. 8 ^a . | اجزاء الكتاب |
| (7) On fol. 8 ^b . | عنوانه |
| (8) On fol. 8 ^b . | واضعه |

The commentary begins on fol. 9^a as follows:—

المقالة الاولى قال بطراط العبر قصير و الصاعدة طويلة . . . قال
عبد اللطيف صدر كتابه بامور عامة نافعة معا الخ

"The Aphorisms" is divided into seven maqālahs, which the commentator follows. The first maqālah, broadly speaking, deals with the regimen in acute diseases. The second treats of prognosis from sleep, watchfulness, pain, hunger, fatigue, emaciation, repletion, &c. The 22nd Faṣl of this maqālah contains the great principle *contraria contrariis curantur*, بالضد يكون الامراض يشفى. The third treats of time, or seasons of the year. The fourth contains discussions on repletion, excrementum alvi, sweat, fevers, and urine. The fifth deals with local diseases, waters, diseases of women, milk, wounds, &c. The sixth and seventh treat of local and general diseases.

The commentator takes up every aphorism; in the first place he gives its general import, next its application, and finally explains the meaning of the different phrases. In some he shows the connection of one aphorism with the other. The following quotation will sufficiently illustrate the above statement:—

fol. 17^a.

قال ابتراط اجود التدبير في الامراض التي في الغاية القصوى
التدبير الذي في الغاية القصوى قال عبد اللطيف يريد بها

الامراض العادة جداً التي في غاية العظم فقولہ اجود التدبير اى
اجود ما ينبغي ان يفعل بحسب الافضل لا بحسب الاضطراب فانه
لو دبر في الامراض التي في الغاية القصوى بغذاء له غلظ يسير
و ليس هو في الغاية القصوى من اللطافة لم يكن ذلك خطأ و
لكن الافضل ان يستعمل التدبير الذي هو في الغاية القصوى على
انه خطر وقولہ اجود التدبير اى انصح و اقرب الى اليسر فاما
التدبير بما له غلظ يسير فليس اقرب الى اليسر و لكنه اسلم
عاقبة و اقل خطر

"The Aphorisms" was lithographed in India in A.D. 1270, with an abridgment of Galen's commentary, تلخيص جالينوس, and on the margin were selections from the commentaries of (1) Ibn Abi Sâdiq; (2) 'Abdu'l-Laṭîf; and (3) Al-Qarshî.

Written in a beautiful Indian Nasta'liq. The words **قال ابقرات** introduce the text, and **قال عبد اللطيف** the commentary. The headings of maqâlas are written in thick red.

No other copy found.

Not dated. Circa 18th century.

No. 61.

fol. 121; lines 17; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

شرح فصول ابقرات

SHARHU-FUṢŪL-I-ABAQRÂT.

Another commentary upon the Aphorisms of Hippocrates, by **عبد الدين علي ابن الصزم القرشي**, 'Alâ u'd-Dîn 'Alî b. Al-Ḥazm al-Qarshî, known to Europe as Syriasis, Avicenna's great expositor, d. A.H. 687 = A.D. 1288.

For his life see above, and *Ṭabaqât u'sh-Shâfi'iyah* of Ibn Shubbah (Lib. Copy), fol. 103.

Begins:—

قال مولانا . . . علي بن ابي الحزم النخعي القرشي . . . قد
ملئت من شروعي لهذا الكتاب فان نسخة تختلف بحسب اعراض
الطالبيين و هذه النسخة اما لتتغي فيها ما رواه لائقا بالشروح و
رائقا في التصنيف الخ

Al-Qarshī, while commenting upon an aphorism, discusses its subject independently of the text, and then shows that the aphorism is almost true. The following quotation will illustrate the above statement:—

قال ابشرط اذا كان بالسان حصى مصرق فعرضت له نافض انطت
بها حماء اقول مادة الصبي المصرفة في قعر البدن فانما يعرض
عنها النافض اذا انتفضت مادتها الي ظاهر البدن و لم ذلك
انها تشارق بالعرق

For other copies see: Berlin, No. 6224; Gotha, Nos. 1897-8; Wali u'd-din, No. 2509, p. 143; Kūprilizādah, No. 967, p. 63; and Ayāshūfiyah, No. 3044, p. 217.

Written in an elegant Arabian Naskh. It appears to be a correct and old copy of the work, the date of transcription being a.h. 890. The words قال ابشرط introduce the text, and اقول the commentary. The first few folios are slightly wormed.

Scribe عبد الله بن مواد

No. 62.

fol. 63; lines 21; size $9\frac{1}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another copy of the work noticed above.

Begins as above. In the colophon it is stated that the work was transcribed by Ḥakim Muḥtabā 'Alī, a pupil of Ḥakim Masīḥuzzamān, a well-known physician of India.

Written in an Indian Shafi'ah Āmiz Nasta'liq.

Dated a.h. 1239.

No. 63.

fol. 305; lines 17 to 19; size 10 × 6; 6 $\frac{3}{4}$ × 4.

العمدة في صناعة الجراحة

AL-'UMDAH FÎ SANÂ'AT I'L-JARÂHAH.

A system of surgery, containing useful practical directions, by امين الدولة ابو الفرج بن موفق الدين يعقوب بن اسحق المعروف بآبن القف الميحي, Abu'l Faraj b. Ya'qûb al-Masîhî, better known as Ibn u'l Quff, a famous Christian physician of Damascus. He was born at Kark on the 18th of Du'l-Qa'dah, A.H. 630 = A.D. 1232. He was a disciple of Ibn Abi 'Uṣaybi'ah, the author of the well-known history of the physicians entitled 'Uyûn u'l-'Anbâ' fi Ṭabaqâti T-Aṭibbâ. He first commenced his medical practice at 'Ijlawn, عجلون, but subsequently returned to Damascus, where he continued to practise till the time of his death in A.H. 685 = A.D. 1286. See Ibn Abi 'Uṣaybi'ah, ii., 273, and Brock, i., 493.

Begins:—

قال الفشير الى الله تعالى الحكيم الى الفرج بن يعقوب بن اسحق المعروف بآبن القف المتطبب الميحي الملكي المذهب الصمد لله الذي خلق الخلق بشدته و مهل الطريق الى الحق بصحته الخ

Hâjî Khalifah (iv., 257) gives عمدة الجراحين as the title of the work; but again (iv., 263) he treats the same work with the title عمدة في صناعة الجراح, and states (evidently copying from Ibn Abi 'Uṣaybi'ah) that the work contains everything necessary to the practice of surgery.

The work consists of twenty maqâlas (sections), for a complete description of which see Ahlwardt Berlin Cat., No. 6255.

Copies: Gotha, No. 1990; Cairo, vi., 24; As. Soc., p. 84; and Brit. Mus., pp. 223, 632, 595*.

Written in a clear Arabian Naskh. foll. 2-7 are wanting. fol. 8 begins الى الطبايعي ثم الطحال لانه قريب من الصمية foll. 8-128 are supplied in a later hand. Last few folios are wanting. Wormed throughout, but mended.

Not dated. Circa 16th century.

No. 64.

foll. 426; lines 22; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

ترويح الارواح من علل الاشباح

TARWÎH U'L-ARWÂH.

A large work, of uncertain authorship, on diseases and their cures. There has been a great confusion as to the authorship of this work. Hâjî Khalifa (ii., 285) mentions a Tarwîh u'l-Arwâh fi't Tibb which he ascribes to Hâkîm u'd-Dîn Mahmûd Tabrizî. In the Râmpûr Cat. (No. 38, p. 471) this work is ascribed to one Hâkîm Luţfullâh b. Sa'd u'd-Dîn al-Fârûqî (d. A.H. 931 = A.D. 1524); while in the Khadevial Library Catalogue (vi., 10) Khwâjah Luţfullâh al-Miṣrî is the supposed author. In Asrâr u'l-'Ilâj (see below), probably a work of Hâkîm 'Alî Sharîf of Lucknow, frequent quotations have been made from At-Tarwîh, which is always referred to as a work of Al-Khujandî, the celebrated author of Tanqîh u'l-Maknûn.

In the preface the author tells us that when he completed the composition of his commentary upon Talwîhu-Tanqîh-i'l-Maknûn, he collected this work for his own use. From Hâjî Khalifa (ii., 451) we gather that Al-Khujandî abridged Al-Maknûn, a work of unknown authorship (but most probably that of Ibn Jamî Isrâ'îlî), with the title Tanqîhu-Muḡlaq-i'l-Maknûn, which he abridged a second time with the title At-Tarwîh ilâ Asrâr-i't-Tanqîh. It appears that, after his commentary upon the last-mentioned work, the author composed the present work:—

فلما فرغت [عن] تنسيق شرح تلويل تنقيح المكنون من
مباحث القانون فقد جمعت لنسبي اوراقا محتوية على تعريفات
الامراض الـ

After a full table of contents, inserted in the preface, this copy contains the following passage:—

هذا مما اعتني بجمعه و تاليفه مولانا الفاضل المحقق و الصبر
الكامل المدقق اكمل المتأخرين و افضل المتبصرين ذو المناقب
العالية و المشاعر السنية الفائز من العلوم بالفتح العلى المشرقة .
الاثاب و الكنى مولانا و سيدنا مجد الحق و الملة و الدين محي
الاسلام و المسلمين الخواجه لطف الله ابن المولى المغفور السعيد
سعد الملة و الدين محمد متع الله تعالى ببيامى اقامه

This *Khawājah Luṭfullāh* of the above passage appears to be the son of Sa'd u'd-Dīn Muḥammad, the Wazīr of Sultān *Khudā Bandah* (A.H. 703-16). Sa'd u'd-Dīn was murdered on the 10th of *Shawwāl*, A.H. 711 = A.D. 1311. (See *Āṣār u'l-Wuzarā*, Lib. Copy, p. 401, and *Ḥabīb u's-Siyar*, iii., 110.) The other incomplete copy (see below) which this library possesses contains a dedication at some length to a Wazīr, the place for whose name has been left blank by the transcriber. After this dedication the author calls himself *Aḥājah* [?] b. Sa'd u'd-Dīn. (Compare with the India Office Cat., No. 794.)

fol. 15^b of the other copy:—

انا اضعف عباد حضرة الشريفة احقر المطيبين و افقر الطالبين
المسكين ابن المسكين احاله [sic] بن سعد الدين

Taking everything into consideration I am inclined to consider this work as a production of *Al-Khujandī*. The time when *Al-Khujandī* flourished corresponds with that of Sultān *Khudā Bandah*, and no authority later than Ibn u'l-Bayṭār, who died in A.H. 640, has been quoted in this work.

Begins:—

الله اعمد على ان جيلتي بقدرة طالبا لمعرفة ماهية مواليد
الاركان الخ

The work is divided into a *Muqaddimah* (on the general rules of the medical art, in 15 *maslak*); twenty *Aqwāl* (on symptoms, causes, and treatment of local and general diseases), and a *Khātimah*. Of the twenty *Aqwāl*, each *Qawl*, قول, deals with a particular part of the body arranged systematically from head to foot, and consists of three *Ta'līm*s. The first treats of the definitions and general symptoms of the diseases peculiar to that organ; the second deals with the simple medicaments used in treating that organ; and the third contains

a detailed account of the diseases of that organ and their respective treatments. The Khâtimah consists of five Bahş, بہش, on the temperament of compound medicaments; the substitutes, ابدال, of some simple drugs; the duration of the power of efficacy of some medicaments; the weights and measures used in medicine and the astrological effects of stars on medicaments.

Copies: India Office, No. 794; Berlin, No. 6356; Cairo, vi., 10; Wafî u'd-din, No. 2488, p. 142; and Râmpûr, No. 38, p. 471.

Written in an ordinary Naskh. Wormed throughout.

Dated A.H. 1114.

Scribe يبرقلى

No. 65.

fol. 423; lines 15; size $8\frac{3}{4} \times 5\frac{1}{4}$; $5\frac{1}{4} \times 3$.

The same.

Another incomplete copy of the work noticed above. Begins as above, and extends to the end of the diseases of the eye, corresponding to fol. 1-143* of the above copy.

This copy contains in the beginning some marginal notes made by Hakim 'Alî Sharîf of Lucknow. The words الحق عند الضرر والوالد of one of the notes appeared to me very striking, for they are frequently used in Asrâr u'l-'Ilâj (see below) of which the author is not known, and made me very much inclined to think that the said Hakim 'Alî Sharîf is the author of that work.

Written in a clear Indian Naskh, within red and blue border lines. Blue lines round the page. Slightly wormed.

Not dated. Circa 19th century.

No. 66.

fol. 206; lines not fixed; size $11\frac{1}{2} \times 7\frac{3}{4}$; of the central portion varying.

كتاب تلويح الطب

TALWÎH U'T-TIBB.

A system of medicine drawn up in tables by **فخر الدين الفجندی**, Fakhr u'd-Din al-Khujandi, a celebrated author of the 8th century A.H.

Al-Khujandi abridged Al-Maknûn (abridged from Avicenna's canon) with the title *Tanqih-Muglaq il-Maknûn*. He again abridged this *At-Tanqih* with the title *At-Talwih*, and made additions of great importance to the original matters supplied by Avicenna (see H. Kh., ii., 451). That the present work is identical with that noticed by Hâjî Khalîfa appears from the fact that the following passage from *At-Talwih* of Khujandi, quoted by Hâkîm Mahdî in his *Hilyat u'l-Wâsifîn* (*vide infra*), fol. 250* :—

قال الفجندی في التلويح سبب السيل اما الزلة حارة مصرة
تنزل من الراس الى الربة و اما تقيح ذات و الشجारे و من
اسبابه سوء مزاج جميع البدن و حدة الدم الذي يغلو الربة
فيتثيخ له فوهات عروقها و من اسبابه ايضا الصدمة و الضربة
يصيب الصدر فينصدع بها عرق او عروق ويكون سببا للسيل

exactly corresponds with that on the causes of consumption occurring in this work on fol. 171^b. Another passage from *At-Talwih*, on fatal symptoms, is quoted in *Asrâr u'l-'Ilâj* (*vide infra*), foll. 45-52, which exactly corresponds to foll. 55-60 of the present copy, leaving scarcely any doubt on the identity of the work.

The exact date of Al-Khujandi's death is not known, but that he was alive in A.H. 703 = A.D. 1303 appears from the following passage on fol. 222 :—

سمعت هذا العلاج من مجد الدين الرازي في يوم رمضان سنة
ثلث و مئعمائة

Hājī Khalifah (iv., 519) notices one Majd u'd-Dīn (d. A.H. 750), the author of قوائى الركبىه فى فروع الشافعىه. This may be the Majd u'd-Dīn noticed in the above passage.

Begins:—

اما بعد حمد الله سبحانه و تعالى . . . فاعلم ان يبنى علم
الطب و مدار امره على معرفة حالتى بدن الانسان من الصحة
و المرض . . . فصنعت هذه الاصول و لخصتها و بينتها و سهلته
الطريق الى معرفتها و حفظها و ترتيبها احسن ترتيب ياوضح بيان
و جعلتها كتابا مجدولا صغير الحجم عظيم القدر كثير النفع
غريب النظم كثير النفع مشتملا على جميع الاصول و الاغراض
و المعانى . . . و لقبته بكتاب تلويح الطب النح

The work is divided into three books. The first (in 9 Maqālas) treats of the general rules of the medical art; the second treats of anatomy (fol. 64^b); and the third (fol. 124^b) deals with the causes, symptoms, and treatments of the general and local diseases.

The first book, without the least doubt, contains matters not usually found in other works. For details of subjects the author generally refers to Ad-Dakhirah u'l-Khwārizm Shāhiyah of Zayn u'd-Dīn Ismā'il b. Husayn al-Jurjānī, d. A.H. 531 = A.D. 1135. (See India Office Pers. Cat., i., 1246.)

Written in bad Nasta'liq. Red lines mark the boundaries of columns. foll. 121^b–124^a are left blank save a few prescriptions, which are copied from some Persian work. foll. 35 and 39 are transposed. Worm-eaten throughout, but mended. Transcribed in Lucknow.

Dated 19th Rabi', A.H. 1213.

No. 67.

fol. 395; lines 21; size 8 $\frac{3}{4}$ × 5; 7 $\frac{1}{4}$ × 3 $\frac{1}{2}$.

الحاوي فى علم التداوي

AL-HÂWÎ.

A treatise on medicine, by لجم الدين محمود ابن صائى الدين الياس شيرازى, Najm u'd-Dīn Maḥmūd b. Ṣā'in u'd-Dīn Ilyās Shirāzī,

a learned physician. He was a doctor of Muhammadan law, فقيه, and was familiar with the many branches of literature then prevalent, but being a medical practitioner of considerable reputation he was better known as a physician than as a theologian. He was a man of benevolent disposition, and not only prescribed for the suffering poor but sent men to buy them the necessary drugs, the price of which he paid from his own purse. The author of *Shaddu'l Izâr* asserts that he was a Šâfi, and supports his assertion by quoting the following two verses of Ibn Ilyâs:—

تردد الناس العصب دلائل
على كنه ما اغشاه من المص
إذا خطرات القلب عامرن قلبه
تنفس حتى ظل متصدع القلب

He left many valuable works, the most important of which are the following:—

- | | |
|---------------------------|--|
| (1) شرح الفصول لأبقراط | (6) كتاب اسرار النكاح |
| (2) شرح الرمثيديه | and the most important is
the present work— |
| (3) كتاب التشريح | (7) كتاب الصاوي في الطب |
| (4) كتاب الاغذية و الاضره | |
| (5) رسالة الفلجيه | |

He died in A.H. 720 = A.D. 1320, and was buried in Maqbara-i-Bâg-i-Naw in Shirâz. (See *Shaddu'l-Izâr fi Haqqi'l-Awzâr* of Mu'in u'd-Din Abu'l Qâsim Junayd Shirâzi, fol. 60 of the MS. copy of the Asiatic Society.)

Begins:—

الحمد لله الواحد الماجد السَّوَّح خالق الجن و الانس رب
الملائكة و الروح . . . قال . . . لجم الملة و الدين ابن النبوي
المرحوم السعيد صائى الدين الياس شيرازي . . . اما بعد فلا يخفى
على راس ذوي العثول ان علم الطب اشرف الخ

Compare with Brit. Mus. Suppl., No. 808, where Dr. Rien quotes the beginning, the words of which slightly differ from those of the present copy, and briefly summarizing the preface gives the contents, but states: "Nothing is known of the author's life or of his precise

date. He cannot, however, have written this work later than A.H. 737, for a copy bearing that date exists in the Gotha Library."

The work is divided into five chapters, *مقالة*, each of which is subdivided into a large number of *Faṣls*. A full table of contents is given in the preface.

Written in a fair Indian *Naskh*, within coloured borders.

For other copies see: H. Kh., iv., 51; Batavia, iii., 267; Gotha, No. 1743; Berlin, No. 6324; As. Soc., p. 83; Nūr 'Uṣmāniyah, Nos. 3499-3502, p. 198; Walī u'd-dīn, No. 2495, p. 142; Kuprīlizadah, No. 197, p. 152; and Rāmpūr, Nos. 64-5, p. 474.

Not dated. Circa 18th century.

No. 68.

fol. 40; lines 17; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

I.

fol. 1-35.

حقائق اسرار الطب

Ḥaqā'iq u-Asrār iṭ-Ṭibb, a dictionary of medicine by مسعود ابن مجيد البصري, Mas'ūd b. Muḥammad as-Sajazī. There is no clue to his life, but he cannot be later than A.H. 734 = A.D. 1333, for a copy of that date exists in the Berlin Library.

Begins:—

الحمد لله على اياديه المتواترة . . . و بعد فان العيد مسعود بن
مسعود البصري الطبيب يقول الخ

The work is dedicated to Ṣadrū'd-Dawlah Abī'l-Mafākhīr Qāsim b. 'Irāq b. Ja'far in the following terms:—

لما اتصلت بخدمه مولانا الصاحب الاجل صدر الدولة و الدين
ابى المشاخر قاسم بن عراق بن جعفر و لقيت باه المصروس . . .
فجعلت هذا الكتاب باسمه و زينته برسمه . . . و سميتها حقائق
اسرار الطب

The first Faṣn treats of the terms used in the theoretical portion,

the second those of medicaments, and the third of the generalities of medicine. For a complete description of contents, see Ahlwardt, Berlin Cat., No. 6236. The arrangement of this work appears to be peculiar with the author.

Copies: Cairo, vi., 36; Râmpâr, No. 7, p. 467; and H. Kh., iii., 77, where it is noticed with the title *Haqâ'iq u'l Asrâr fi'l Tibb*.

Written in a clear Nasta'liq.

Dated A.H. 1264.

Scribe غلام حسنین

II.

fol. 36-40.

An anonymous pamphlet in Persian, without a title, on the preservation of health by attending to the six necessities of life, *مستند ضروریه*.

Begins:—

کلماتی چند که حکما در باب صحت فرموده اند بدانکه فائده
زیستن مرتب بر دو چیز است یکی امر معاش و دیگری امر
معاد . . . و حصول این هر دو غرض موقوف است بصحت بدن
و صحت بدن حاصل نمیشود الا بر عایت اعتدال در مستند
ضروریه الح

Written in the same clear hand as above.

Dated A.H. 1247.

No. 69.

fol. 673; lines 21; size $10\frac{3}{4} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

شفاء الاسقام ودواء الالام

SHIFÂ 'U'L-ASQÂM.

A complete system of medicine, by *غضر ابن علی ابن الخطاب*, *Khilr b. 'Alî b. Al-Khattâb*, better known as *Hajî Pâshâ* of Aydin Îlt. He left his native place for Cairo, where he received his early education from *Shaykh* Kamâl u'd-Dîn.

He further prosecuted his philosophical studies under Mubarak Shāh al-Mantīqī, who highly appreciated his pupil's quick intelligence. It was his own illness which led him to the study of medicine in which he attained such skill that he became director of the Cairo Hospital. He died after A.H. 816 = A.D. 1413, and is included, by the author of Shaqā'iq u'n-Nu'māniyah, among the most learned men who flourished in the time of Sultān Bāyazīd Khān (Bajazet) I. (A.H. 792-805 = A.D. 1389-1402). Besides Shifā 'ul-Asqām and Tashil (an abridgment from Shifā) he left other works of importance, such as a gloss on Rāzī's commentary upon Al-Matālī and a commentary upon Aṭ-Tawālī, both of which are spoken of in high terms by Sayyid Sharīf, the famous and learned commentator of Sharḥ u'l-Matālī. See Shaqā'iq (Cairo edition on the margin of Wafayāt u'l-A'yān), p. 57; Hāji Khaliḥ, iv., 51; and Brock, ii., 233.

Begins:—

الصدق لله الذي خلق الإنسان في أحسن الصور و علمه خواص
الاشياء من النفع و الضرر . . . اما بعد فيقول الفقير المذنب
الأواب خضر بن علي الطبيب النح

The author, after dwelling at some length upon the importance of the subject and the knowledge he gained by serving in different hospitals, especially the Almanṣūri of Cairo, claims that he has revealed facts in connection with medicine which, he says, his predecessors looked up in their bosoms, and made many additions of what he acquired from his master Shaykh Jamāl u'd-Dīn, better known as Ibn'us Sūlkī.

اذ لم يكشف احد غيري من حكماء الازمان عن وجهها
النفاع الى الآن و لم يدونها شخص قبلي من اطباء في كتاب
بل كتبوا سرها قاطبة تصت حجاب وزينته بالفوائد التي استفدتها
من مجالس شيعي و امتادي الشيخ الفاضل و الامتداد الكامل
شيخ جمال الدين المعروف بابن السولكي

He dedicates the work to 'Isā b. Muḥammad Amīr of Aydin, and divides it into the following four Maqālas:—

- (1) On the generalities of medicine, in two Ta'lims, on fol. 2^a.

في كليات جزئي الطب

(2) On aliments, drinks, and simple and compound medicaments, in two Jumlas, on fol. 133^a.

في الاغذية و الاشربة و الادوية المفردة و المركبة

(3) On diseases of the special organs, systematically from head to foot, their symptoms and treatment, on fol. 413^a.

في الامراض المقتصة بعضو عضو من الراس الى القدم و علاماتها و معالجاتها

(4) On general diseases, their causes, symptoms and treatment, on fol. 601^a.

في الامراض العامة التي لا تختص بعضو دون عضو و اسبابها و علاماتها و علاجاتها

The work is in one volume, but the scribe has separated it into two, bound in one. Vol. i. (foll. 1-412) Theoretical portion. Vol. ii. (foll. 413-673) Practical portion.

For copies see: Berlin, No. 8356; Brock, ii., 233; Gotha, No. 1938; Batavæ, iii., 264; Cairo, vi., 21, where it is stated that the work was composed in A.H. 816 = A.D. 1413; Nûr 'Uṣmāniyah, No. 3543, p. 201; Kuprîlîzâdah, No. 974, p. 63; Walt u'd-dîn, No. 2517, p. 143; Ayâşâfiyah, No. 3667-8, p. 219; and Râmpûr, No. 160, p. 488.

Written in fair Nasta'liq, within coloured borders. foll. 1, 2, 528 and 673 are supplied in a later hand.

Not dated. Circa 18th century.

No. 70.

fol. 352; lines 25; size $12\frac{3}{4} \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5$.

I.

fol. 1-333^a.

شرح الاسباب و العلامات

SHARH U'L-ASBÂB.

A commentary upon Najib u'd-Dîn Abû Hâmid Muḥammad b. 'Alî as-Samarqandî's famous and most popular work entitled *Al-Asbâbu wa'l*

'Alāmāt (The causes, symptoms, and treatment of diseases), by Nafīs b. 'Iwāḍ al-Kirmānī, نفيس بن عوض الكرماني.

As-Samarqandī, the author of the text, was a famous physician and a contemporary of Fakhru'd-Dīn ar-Rāzī (*d.* A.H. 606 = A.D. 1209). He produced many valuable works, and was killed in the general massacre at Herat by the Tartars in A.H. 619 = A.D. 1222. See Ibn Abi 'Uṣaybi'ah, ii., 31; Brock, i., 490; and Iktifā' 'ul-Qunā', p. 223.

The commentator An-Nafīs b. 'Iwāḍ al-Kirmānī was a writer of the time of Ulugh Beg Mirzā, the grandson of Amīr Timūr. He completed this work in A.H. 827 = A.D. 1423. He was of Persian extraction and died after A.H. 850 = A.D. 1446. See Ḥabīb u's-Siyar, iii., 3, p. 159; Brock ii., 213; and H. Kh., i., 269.

Begins:—

الحمد لله رب العالمين و الصلوة و السلم الاتمان الاكملان
على من يداوي الارواح بطب القيمة الخ

In the preface, after describing the occasion of the present composition and establishing the importance of his selection of this text, the author dedicates this work to Ulugh Beg Mirzā in the following terms:—

و لما ورد الامر المطاع باحضاري من كرمان هو اول ارض مس
جلدي ثوابها الى خدمة السلطان بن السلطان بن السلطان ظل الله
على كافة الانسان مالك رقاب اعظم السلاطين شرقا و غربا ناصر
العدل في اقطار الارضين بعدا وقربا المؤيد بالعنايات الرحمانية
المظفر المنصور بالالطاف الربانية اميرزاده مغيب الحق و الدنيا
و الدين الغيبك گوركاني صلاح العالم . . . اهديت الي حضرتك
بهديت تبثي بقاء الدهور

Copies: India Office, Nos. 787-9; As. Soc., p. 84; Cairo, vi., 21; Ayāṣūfiyah, No. 3640-1, p. 217; Nūr 'Uṣmāniyah, No. 3536, p. 203; Walī u'd-dīn, No. 2505, p. 143; Kupriliẓādah, Nos. 964-6, p. 63; and Rāmpūr, Nos. 113-15, p. 482.

For different prints and lithographs see: Cat. of Ar. Books in the Brit. Mus. ii., 168; and Iktifā', p. 227.

Written in an elegant thick Indian Naskh, within gold borders, with an artistically decorated but slightly faded frontispiece. The MS. contains copious marginal notes and corrections. Repeatedly lithographed in India.

II.

fol. 333^b-341^a.

رسالة في علاج من سقى السموم او نهشه
الهوام و غيرها

A pamphlet on poisons and antidotes.

There is no evidence, except the following marginal note, that this pamphlet is a work of As-Samarqandī, the author of *Al-Asbābu wa'l-'Alāmāt*:—

رساله در علاج سقى سموم از مصنف اسباب و العلامات

Begins:—

في علاج من سقى السموم او نهشه الهوام و غيرها من خاف
ان يسقى سما فيجب ان يحترز عن الاعدية و الاشربة الغالبة
الطعوم الخ

and ends thus:—

في عرض الاربعة و الاربعين هو الصيوان المعروف
ان يدق هذا الصيوان و ربما كفى فيه استعمال الملح و الخل
على موضع العضة الخ

Written in the same hand as above.

III.

fol. 343-52.

القانون في الطب

AL-QÂNÛNJAH.

A compendium of medicine, by *Sharaf u'd-Din Muhammad b. 'Umar al-Jaḡmīnī*, d. A.H. 745 = A.D. 1344. See Brock, ii., 213; also see above.

Begins:—

الحمد لله رب العالمين و الصلوة و السلام على نبيه محمد و
اله اجمعين و بعد فهذا المختصر مشتمل على زيادة ما يجب
استحضاره الخ

The work is divided into ten Maqālas, for a complete description of which see: Berlin Cat., Nos. 293-4.

For the enumeration of the commentaries upon this text, see Brock, i., 457.

For copies see: India Office, No. 791; and H. Kh., iv., 495.

Probably written by the same scribe as above.

Dated A.H. 1114.

No. 71.

fol. 334; lines 20 to 24; size 10×7 ; $8 \times 4\frac{1}{2}$.

The same.

Another copy of An-Nafis' commentary upon the Ashābu-wa'l-'Alāmāt of Samarqandī. Begins as above. The first page contains the text in Naskh, while throughout the text and commentary are in Shafi'a Āmiz Nasta'liq. Not dated, but cannot be later than A.H. 1253, for a marginal note in the end runs thus:—

۱۲۵۳
سنة من هجرة صلعم بتاريخ بستم شوال روز پنجمین شرح اصحاب
از جناب میرزا صاحب قبله شروع نمودم

Another note follows the above one in which Arshad 'Ali, ارشد علی, the writer of the note, states that he completed the reading of the work in A.H. 1256, and gives the full name of the Mirzā Šāhib of the above note as میرزا سید محمد ابراهیم صاحب.

No. 72.

fol. 439; lines 20; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

The same.

Another copy of the work noted above. Begins as above.

Written in an ordinary minute Nasta'liq, with marginal notes, within red and blue border lines. An incomplete list of contents is attached in the beginning. fol. 1-2: lines more separate and writing clearer; and fol. 2, 3, 35-56 more closely and minutely transcribed

than the rest of the work. A marginal note giving A.H. 827 as the date of composition of the work reads thus:—

رايت في آخر كتاب عتيق مرقوما بخط التلميذ قد فرغ الاستاذ
من تصنيف الكتاب و تسميته بعون الله تعالى و حسن توثيقه
ببلدة كرمان حرمها الله تعالى من لوائح الزمان في اواخر صفر
ختم بالخير و الظفر سنة ٨٢٧

Slightly wormed and water-stained towards the end.
Not dated. Circa 17th century.

No. 73.

fol. 161; lines 22; size $11\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4$.

حاشية شرح اسباب المسمى بكشف الاشكالات

KASHFU'L-ISHKÂLÂT.

A gloss on An-Nafis' commentary upon the *Asbâbu-wa'l-'Alâmât*, by
محمّد هاشم بن حكيم محمّد احسن بن محمّد افضل, *Muhammad*
Hâshim b. Hakim Muhammad Ahsan b. Muhammad Afzal, who seems
to be an Indian author of the 12th century, A.H.

Begins:—

الصمد لله الذي هدانا لهذا الصراط المستقيم و هو لعيم عظاما فيه
لعيناه العليم . . . اما بعد فيقول عبد الضعيف . . . محمّد هاشم
بن حكيم محمّد احسن بن محمّد افضل . . . هذه رسالة مختصرة
رقمتها في ريعان الشباب حين تحصل الكتاب المسمى بشرح
الاسباب والعلاصات الخ

After a short prefatory note on the importance of the subject, as is
usual with eastern writers, the author states the title of the work in the
following terms:—

و سميتها بكشف الاشكالات لانها يكشف بها فيه من المشكلات
و من العجائب ان يتكشف عند التسمية تاريخ انعام تلك الرسالة
عن قياس السنة الهجرية المصطفوية

From the above passage it is evident that the title *كشف الاشكالات* is a chronogram which when solved gives the date of composition of the work as A.H. 1184 = A.D. 1770. From the beginning quoted above it appears that the author composed the work in the prime of his youth. Thus it inevitably follows that in A.H. 1184 the author was in his youth.

The gloss extends from the beginning of An-Nafis' commentary to the end of the chapter on Fevers—

و يكشف نبض المعالي المغلقة عنه من اول هذا الكتاب الى
آخر باب الحميات

The introducing word of the gloss is قوله, while that of the commentary the words قال المصنف.

Written in an ordinary Indian Nasta'liq.

Not dated. Circa 18th century.

No. 74.

fol. 360; lines 23 to 26; size $12\frac{1}{4} \times 8\frac{1}{2}$; $9\frac{1}{4} \times 6$.

حاشية شرح اسباب المسمي بفوائد الشريفة

FAWÂ'ID-U'SH-SHARÎFÎYAH.

Another gloss on An-Nafis' commentary upon the *Asbâbu-wa'l-*
‘Alâmât, by مصد شريف ابن حاذق الملك مصد اكمل خان ابن مصد شريف
Muhammad Sharif b. Hâdiq u'l Mulk Muhammad Akmal Khân, a famous Indian physician of the time of Shâh ‘Âlam and Akbar II. (A.H. 1173–1253 = A.D. 1759–1837), who became the head of a school of medicine, the followers of which are known among the Indians as Sharif Khânîs, as opposed to ‘Alawî Khânîs, the followers of the school founded by ‘Alawî Khân (d. 1160 A.H.), the celebrated court

physician of Muḥammad Shāh of Delhi. The chief point of difference between the two schools is that the former make free use of mineral oxides (كشحه جات), which are prohibited in the code of the latter. He produced many works (Arabic and Persian) on medicine, the chief of which are the following:—

- (1) The present work.

حاشية شرح اسباب

- (2) (See above.)

حاشية نفيسي

- (3) A Pharmacopia in Persian.

عجالة نافع

- (4) On Therapeutics, in Persian.

علاج الامراض

He died in A.H. 1231 = A.D. 1815.

Begins:—

الحمد لله الذي خلق الانسان و انعمه الواع النعم من فرط الانسان
و اوجد الامزجة الغير المتناهية في اربعة من الاركان . . . و بعد
فيقول . . . العبد الضعيف محمد شريف ابن حاذق الملك حكيم
محمد اكمل خان ابن حكيم محمد واصل خان غفر الله له و
لهما النج

The prefatory note contains the author's statement that he collected materials for this gloss in his youth, but long neglected to arrange them in the form of a book. The taunts of his friends, however, finally induced him to complete this work. He completed the gloss and added notes on anatomy and commentaries upon those portions of the text which were left without comment by the learned commentator.

The gloss proper begins on fol. 2^a thus:—

قوله لطلب الحقيقة اذ واعلم ان تهذيب الظاهر النج

The work is concluded by a *Khātimah*, in which the occasion of the compilation of this work is described at some length.

A copy of this work exists in the Rāmpūr Library (Cat., No. 58, p. 473).

Written in minute Nasta'liq. Slightly wormed, but mended.

Not dated. Circa 19th century.

No. 75.

fol. 163; lines 17; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الجواهر النفس في شرح ارجوزة الشيخ الرئيس

AL-JAWHAR-U'N-NAFÎS.

A commentary upon the celebrated *Urjûzah* of Avicenna, by مومسي بن ابراهيم بن مومسي البغدادي, Mûsa b. Ibrâhim b. Mûsa'l Bagdâdî, who died in A.H. 807 = A.D. 1463. See Cairo Cat., vi., 32, and Râmpûr Lib. Cat., No. 57, p. 473.

The *Urjûzah* is in *rajz* metres, and, though brief, contains, according to Avenzoar (quoted by the commentator on fol. 2*) everything with regard to the theory of medicine—

ابو مروان ابن زهر قال انها معيظ بجميع كليات الطب و انها افضل من كتب كثيرة

This *Urjûzah* has been commented upon by many writers, the most important of which is the commentary of Averrohes. The scribe mistakes this commentary for that of Ibn Rushd (Averrohes), as the colophon reads thus:—

تمام شد كتاب شرح ارجوزه شيخ الرئيس من تصنيف ابن رشد

But internal evidence proves that this commentary is not the work of Averrohes:—

1. The author concludes this work by adding two *Fasls*, in the first of which he treats of the weights and measures used in medicine; and in the second he gives short biographical notices of the authors whom he has quoted as authorities in this work—

الفضل الثاني في تراجم الاطباء الذين ثلث عنهم في هذا المرح ليعرف مراتبهم فيوثق بتولهم

In this second *Fasl*, on fol. 162*, Averroes is mentioned as one of the authorities quoted.

2. Ibn Hazm al-Qarshi is mentioned among the authorities. Al-Qarshi died in A.H. 687 = A.D. 1288, and is a much later writer than Ibn Rushd, who died in A.H. 595 = A.D. 1198.

Begins:—

الصد لله المتفنن بدقائق حكمة البالغة خلق كلمي المظهر
غشي صنعته ببدايع مصنوعاته وجعل من الماء كلمي حي ألح

The preface contains a discussion on the importance of the subject, as is usual, and a statement of how he proposes to treat the subject—

فشرحتها شرحا شرح به صدور الطالب و أبرزت معاليها
الغامضة في صور الايضاح بعد الاحتجاب فالتفت الثقل من ابوابها
وسهل طريق ماخذها لطالبها

The commentary proper, which begins on fol. 5^b, is prefaced by three Fagls:—

(1) On the importance of medicine, on fol. 2^b.

في شرف الطب

(2) On the origin of the science of medicine, on fol. 3^b.

في اول مبدأ علم الطب

(3) A short life of Avicenna, on fol. 4^b.

في ترجمة شيخ الرئيس

The commentary begins thus:—

الطب حفظ صحة بر مرض من سبب في بدن منذ عرض
الطب في لغة العرب الخ

Written in clear Nasta'liq, the text throughout being in red. The MS. contains numerous marginal corrections. The space after the colophon contains a copy of the prescription of a collyrium (سرمه). Wormed throughout, but mended.

Dated A.H. 1283.

No. 76.

fol. 96; lines 17; size $9 \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

رجوع الشيخ الى صباه في قوة الباء

RUJÛ'U'SH-SHAYKH-I-ILÂ-ŞABÂH.

The title of the work means "The return of an old man to his youth." The work deals with the means to be adopted to regain and improve the procreative power.

The author, شمس الدين احمد بن سليمان بن كمال باشا, *Shamsu'd-Din Ahmad b. Sulaymân b. Kamâl Bâshâ*, was the grandson of a wealthy Turkish noble. He passed his childhood in great luxury. One day he saw a man in wretched clothes and of repulsive feature occupying a seat superior to Ahmad Beg, the first noble of the court of Sultân Salim. Our author was greatly surprised at this singular spectacle and made enquiries as to who the man was. He found out that the man was Mawlâ Luṭfî, the teacher of the *Fulbâ Madrasah*. Thus finding that learning was more honoured than wealth he commenced his studies under the said Mawlâ Luṭfî, and subsequently prosecuting his studies under Mawlâ'l-Qaṣṭallâni, Mawlâ *Khaṭib-Zâdah*, and Mawlâ Ma'rûf-Zâdah, he at last became professor of the *Madrasah* of Sultân Bâyezîd Khân. After serving in the capacity of the Qâḍî of Adrianople and that of the 'Askarû'l-Manṣûr, he died at Constantinople in A.H. 940 = A.D. 1533 while still holding the position of the Mufti of that place. See *Shuqâ'iq'u'n-Nu'mâniyah* (Cairo edition, printed on the margin of *Ibn-i-Khallikân*), i., p. 422; Brock, ii., 449-53; and Beale's Dictionary of Oriental Biography, p. 169.

Begins:—

الصد لله الذي خلق الاشياء بقدرته . . . قال المؤلف لهذا الكتاب انني لما رايت الشهوات كلها منوطه باسباب الباء الخ

In the Cairo Catalogue it is mentioned that in the work entitled *Ash-Shifâ fi't-Tibb* this work is ascribed to Ahmad b. Yûsuf at-Tifâshî, the celebrated author of the work on precious stones entitled *Azhâr u'l-Afkâr*, who died in A.H. 651 = A.D. 1253. This statement gains support

when we see that Muḥammad Sa'id Isfahānī, who translated this work into Persian with the same title, also ascribes the authorship of the original to the said Ahmad-at-Tifāshī (See Rien, Pers. Cat. of the Brit. Mus., ii., p. 471). Ḥājī Khalifa (iii., 349), however, expressly states that the work was composed by Ibn Kamāl Pāshā at the instance of Sulṭān Salīm Khān.

The preface contains an enumeration of works of the same nature which the author consulted in the course of the compilation of this work.

It is divided into two parts. Part I (fol. 1-56*) consists of thirty chapters and treats of what concerns the genital organ of men. Part II (fol. 56*-96) also consists of thirty chapters, and is devoted to what concerns women.

fol. 1-78^b are written in clear Naskh, with the headings in red. fol. 79-96 are supplied in a later hand in Nasta'liq, with the spaces for the headings left blank. There are other blank spaces, which are probably due to the fact that the scribe could not make out the words of the original copy from which he made the present transcription. fol. 85^b is left blank. fol. 85-87* are again in Naskh, but in a later hand. fol. 92* contains passages connected with astrology and having no connection with the work. The last few folios are wanting. The MS. ends abruptly on fol. 96^b thus:—

واعتقتني ساعة وقمت عنها بلدة عجيبة ما ذقت في
زماني الذّ منها و لم تزل في صحبتي الى ان توفيت و لم اصب
بعدها امرأة

Other copies: Gotha, No. 2055; Cairo, vi., 16; Berlin, No. 6388, where the contents are fully described; Brock, vols. i., 495, and ii., 449; Ayāṭsiyah, No. 3622, p. 216; Wali u'd-dīn, No. 2499 and 2500, p. 143; Kāprilizādah, No. 189, p. 157; and Rāmpūr, Nos. 84 and 85, p. 476.

Printed in Cairo in A.H. 1298, also lithographed in Bombay.

Not dated. Circa 18th century.

No. 77.

fol. 366; lines 21; size $8\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

تذكرة اولى الالباب و الجامع للعجب العجائب

TADKIRATU-'ULI'L-ALBÂB.

VOL. I.

An encyclopædia of medicine, by داؤد ابن عمر اللطافي, Dâ'ûd b. 'Umar al-Antâkî, the last of the great Arabian physicians. He was born in Antioch. At seven years of age, on account of some nervous disorder he was unable to stand upright or walk properly. While he was in this condition he committed to memory the Qur'an and the introductory texts of Arabic grammar. At this period a Persian scholar of the name of Muḥammad Sharif arrived at Antioch, and people flocked round him to hear his lectures on metaphysics. Dâ'ûd also went to see him, and by him was cured of his malady. Having recovered his health he began a course of studies in logic, mathematics, and other sciences, under the man to whom he owed his recovery. Finally, he intended to learn Persian, but his learned master advised him rather to learn Greek, which, Dâ'ûd tells us, he completely mastered. After his father's death he proceeded to Cairo, where he remained for a long time. The author of *Khulâṣat-u'l-Aṣar* (ii., 140) says that he was the head of the physicians of his time, master of physical and metaphysical sciences, and a wonder of his age. He excelled his contemporaries in sound judgment and rational investigations, and discredited what was unsound and superstitious. He died of diarrhoea in Mecca in A.H. 1008 = A.D. 1599, after staying there for more than a year.

References to his life will be found in the following: *Khulâṣat-u'l-Aṣar*, ii., pp. 140-9; *Iqḍa'l-Jawâhir-i-wa'd-Durar* (Lib. Copy), fol. 35-40; *Iktifa'ul-Qunûṭ*, p. 228; *Hâjt Khalifa*, ii., 260; *Broek*, ii., 364. Compare with the Brit. Mus. Suppl. Cat., Nos. 809-10.

Begins:—

سبحانك مبدع مواد الكائنات بلا مثال سبق الخ

The preface contains the author's statement that, after writing a commentary upon the Qânûn (النظم على نظم القانون), in which he treated the subject exhaustively, he had no intention of

writing further on this subject, but a peculiar idea came into his head, viz., of arranging everything in connection with medicine in alphabetical order. Thus he composed this work, which, he says, will be accessible both to men of high intelligence and also to men of ordinary attainments.

It was the author's intention to divide the work into a Muqaddimah, four Bâbs and a Khâtimah, but he only lived to complete the Muqaddimah and the first three Bâbs.

In the Muqaddimah (fol. 3) the sciences in general are enumerated and their relation to medicine is traced. The first Bâb (fol. 9^a) deals with the generalities of medicine to serve as an introduction. Under this Bâb the following subjects are discussed:—

- (1) The four primary elements.
- (2) Temperaments.
- (3) The four cardinal humours.
- (4) The organs of the human body (الأعضاء).
- (5) The gases (أرواح) which are the medium of the transmission of energies.
- (6) The actions of these energies (الأفعال).
- (7) The conditions of health, disease, and the middle state between the two.
- (8) The physiological action of things taken internally.

The second Bâb (fol. 31). On canons common to simple and compound medicaments. This Bâb consists of two Faṣḥa. In the first Faṣḥa, before proceeding to the subject he briefly states the extent of the *Materia Medica* of his predecessors:—

(1) Dioscorides, according to him, is the earliest writer on *Materia Medica*, but he mentioned only a small number, omitting some of the most important drugs, such as Cumin, Scammonium (مشموليا), etc.

(2) Rufus (Ephesius, flourished about A.H. 98–117; see W. Smith's *Dict. of Gr. and Rom. Myth. and Biog.*, iii., 669) is the next writer on this subject, but he did not make any addition.

(3) Paulus mentioned only the medicaments used in ophthalmics, but he also omitted to mention such important drugs as Pearl and Antimony (الأمدة).

(4) Andromachus, the younger, only treated of the component drugs of the celebrated Theriac (ترياق الكبير).

(5) Rāsu'l-Baḡī, surnamed Jālinūs, made additions, but neglected the general properties and dwelt only upon their specific properties.

The subject was then taken up by the Christians. The first man of this epoch who wrote on this subject and translated into the Syrian dialect, was دويدرس البابلي, Duwaydaras al-Bābuli; Ishāq b. Hunayn

was the next man. He translated the Greek and Syrian works into Arabic, and introduced the names of certain drugs which, when administered with the poisons, exerted a palliative influence upon their deadly effects (مصلحات). His son Hunayn differentiated between aliments and medicaments. Now Muhammadans took the lead. The first man of this epoch was Muhammad b. Zakariya'r Râzi. Then came great Avicenna, who devoted the second book of his canon to this subject. Avicenna, according to Antâki, is the first man who treated each drug under seven headings. Of the many works composed on the subject, the Minhâju'l-Bayân of Ibn Jazlah, he says, is the best of its kind. The last author who wrote before Antâki on this subject was Muhammad b. 'Alî as-Şâri, but not a single work is free from defects. Such is the sketch drawn by Antâki. He then enumerates the ten headings under which each drug should be treated, and concludes this Faṣl by explaining the general terms used for drugs. The second Faṣl treats of the rules for compounding medicine.

The third Bâb treats of simple and compound medicaments in alphabetical order. Every compound medicament is prefaced by the rules of its preparation and its general uses. While treating of the Electuaries (معاجين) he gives prescriptions of four electuaries; one for each cardinal humour. The first of these electuaries, according to him, can well serve for all diseases caused by the qualitative or quantitative changes of blood; the second for those caused by the similar changes of the yellow bile; the third for those similarly connected with phlegm; and the fourth for those caused by the like changes of the black bile. Thus he follows the humoral theory to its limits and gives it, as it were, the finishing touch.

The fourth Bâb, which the author only lived to compose up to the letter ب, treats of diseases in alphabetical order, and is also prefaced by rules of general import. I translate one to illustrate his mode of reasoning. He says: "That which is variable and the causes producing variation being neither fixed nor secure (مأمون), then the preservation of its natural arrangement or form is either difficult or impossible. This necessitates the finding out of laws for the preservation of the natural arrangement or its restoration when changed. It is for this reason the science of medicine is divided into two parts. The first theoretical and general, and the second practical." Antâki's method of handling the subject was approved of and adopted by later Indian physicians such as 'Alawî Khân and Sharif Khân.

This volume contains the Muqaddimah and the first three Bâbs.

In A.H. 1294 this work with its continuation, due to Antâki's disciples, was printed in Cairo in three volumes; the margin of this edition contained the Kitâb-u'n-Nuzhah of the same author. It was

reprinted with its continuation in Cairo, in A.H. 1302, in two volumes, and again in A.H. 1309, in four volumes. See *Iktifa*, p. 228.

Copies: Brit. Mus., pp. 459^a, 633^b and 744^b; Brit. Mus. Suppl., Nos. 809-10; Bodleian, p. 133; India Office, No. 798; Batavia iii., 270; Cairo, vi., 8; Wali u'd-din, Nos. 2479-80, p. 140; Nûr 'Uşmâniyuh, Nos. 3473-8, p. 197; Kuprîlizâdah, No. 183, p. 151; Râmpûr, Nos. 33-4, p. 470; and Ellis' Cat. of Brit. Mus., i., 471-2.

The following folios are lately supplied: 180, 187, 193-4, 198, 207-8, 217, 240, 250, 273, 275, 283, 289, 290, 304, 308, 310, 323 and 340.

Written in a clear Arabian Naskh, with occasional marginal corrections.

Not dated. Circa 17th century.

No. 78.

fol. 158; lines and size as above.

The same.

VOL. II.

The second volume of the work described above.

Begins:—

الباب الرابع . . . في تفصيل الامراض الجزئية . . . فان كان
بطلانه اصلا الخ

This volume contains the fourth Bâb up to the letter ط, coming down to which the author died, leaving the work unfinished. Compare with *Haji Khalifa* (ii., 260), where it is stated that, according to some of his works, it appears that he completed this work, but somehow or other the last portion was destroyed. There are lacuna in fol. 15^b and 29^b. The following folios are newly supplied: 13, 14, 24, 50, 95, 103-6, and 138-56.

Written in the same hand as above.

No. 79.

fol. 256; lines 23-26; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

I.

fol. 1-212^a.

ذيل كتاب التذكرة

The continuation of Al-Anṭāki's Tadhkirah due to some of his disciples.

The preface of the compiler begins:—

الصلوة لله رب العالمين . . . هذا آخر ما وقع عين الناظرين
عليه واشتهر لقصها بالتصريح والتنبية الخ

The work begins:—

بسم الله الرحمن الرحيم وبه نستعين يصدقك اللهم حمد العارفين
الخ

The Tadhkirah ends at the letter ط, while the continuation commences from the letter ي, which is prefixed by a discussion on charms or prayers to enthrall the planets الكواكب, and is brought down to the letter غ, the last of the Abjad letters. The work is concluded by a Khātimah, in which charms from the traditions of the prophet and the sayings of saints are collected.

Contents:—

On fol. 4 ^a .	حرف الياء	On fol. 54 ^b .	حرف السين
On fol. 5 ^a .	حرف الكاف	On fol. 72 ^a .	حرف العين
On fol. 12 ^a .	حرف الهمزة	On fol. 132 ^a .	حرف الفاء
On fol. 14 ^a .	حرف الميم	On fol. 143 ^b .	حرف الصاد
On fol. 43 ^a .	حرف النون	On fol. 148 ^b .	حرف الثاف

On fol. 151 ^b	حرف الراء	On fol. 185 ^b .	حرف الدال
On fol. 175 ^a .	حرف الشين	On fol. 186 ^b .	حرف الضاد
On fol. 181 ^b .	حرف التاء	On fol. 186 ^b .	حرف الظاء
On fol. 183 ^b .	حرف الفاء	On fol. 186 ^b .	حرف الغين
On fol. 184 ^b .	حرف الخاء	On fol. 187 ^b .	خاتمه

fol. 7-8 spaces reserved for headings are left blank. fol. 209^b lacuna without break of the content.

Written in learned Arabian Naskh, with headings always in red.

Dated A.H. 1247.

Scribe صالح بن محمد بن غفرم

II.

fol. 212^b-216^a.

كتاب لطيف في الطب

A treatise on the exposition of the following three sayings of the prophet:—

(1) The stomach is the house of diseases (المعدة بيت الداء).

(2) Abstemiousness is the head of cures (الصمية رأس الدواء).

(3) Cold is the chief source of diseases (أصل كل داء البرودة).

Author: Abū 'Abdullāh Muḥammad b. Yūsuf al-Ḥaṣanī as-Sanūsī, a famous writer on Dogmatics. He died in A.H. 892 = A.D. 1486. See Brock, ii., 250.

Begins:—

قال الشيخ . . . محمد بن يوسف الشريف السنوسي التلمساني
 . . . الحمد لله المنشرد بالقدم مخترع الوجود من العدم الذي نور
 العالمين يبعث من اوتي جوامع الكلم و جعله بشيرا و نذيرا لجميع
 الامم الخ

Copies: Berlin, No. 6402, and Brock, ii., 252.

Written probably in the same hand as above.

Dated A.H. 1247.

III.

fol. 218^b-250^a.

الرسالة الشهادية في الصناعة الطبية

A Compendium of Medicine, by محمد بن ابراهيم المارديني,
Muhammad b. Ibrāhīm al-Mārdīnī.

Begins:—

الصلوة لله الذي خلق المخلوقات بقدرته و علم الانسان ما لم
يعلم . . . و بعد فهذه رسالة في الصناعة الطبية الشت يرسم الخراقة
العالية الموبدة الاجلية المصرية خزاة مولانا شهاب الدين احمد
بن عيسى صاحب حل المصروسة الخ

The work is divided into eighty Bābs, each Bāb being devoted to a single disease, and comprises what is treated of in the practical portion of other works. A full table of contents is included in the preface.

IV.

fol. 250^b-253^a.

An index of the names of drugs with their well-known and popular designations, arranged in alphabetical order.

V.

fol. 253^b-256.

Few charms for diseases selected from various sources.

Begins:—

فائدة الصداق بسم الله الرحمن الرحيم ذلك تعفيف من ربكم
ورحمة الخ

No. 80.

fol. 220; lines 21-24; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

I.

fol. 1-192.

كتاب النزهة المبهجة في تشخيص الأذهان و
تعديل المزجه

KITÂBU'N-NUZHAT AL-MUBHIJAH.

A system of medicine, by داؤد ابن عمر اللطافي, Da'ūd b. 'Umar al-Antāki, d. A.H. 1008 = A.D. 1599. For his life see above.

Begins:—

سبحان من سجدت له جباه الأجرام صاعرة . . . ولما كان ثنائس
النشوص الكاملة الخ

In the preface the author, dwelling upon the importance of the subject, dedicates the work to Darwish Chalpi (an Egyptian nobleman on whose instance, according to Hājl Khalīfah (vi., 332), the work was composed), and states that in this work he has explained the place of medicine among other sciences, and exposed why compounds (مواليد) could be traced to their component element (مطلق البسائط). This, according to him, was essential to make the subject clearer to the reader. He further asserts that for these discussions he has been indebted to no other work, but had to rely on his personal reasoning. The quotation if ever made, he tells us, is either to criticise the statement made therein or to reason it out afresh from his own standpoint.

The work is divided into a Muqaddimah, seven Bābs, and a Khātimah.

Contents:—

fol. 3^a. The Muqaddimah. On introductory philosophical discussions and the relation of sciences with each other.

في ذكر ما لمس الحاجة الى تديبه في هذه الصناعة الفاضلة
و صممه [sic] بحسب الارتباط الكلي و تناسب انواع الموجودات
بالطريق العقلية و كيفية التداخل و اسرار التمازج

fol. 11^b. Bāb i. On general rules conducive to health, the limits of this art, its subjects and how it is distinguished from philosophy.

في كليات ما به صلاح الابدان و مواد الاجسام و بيان حد الطب
و موضوعاته و كيفية استخلاصه عن الحكمة

fol. 51^a. Bāb ii. On Aetiology.

في الاسباب

fol. 66^b. Bāb iii. On the different state of the body.

في احوال البدن

fol. 81^a. Bāb iv. On Symptoma.

في تشخيص العلامات الدالة على احوال البدن

fol. 110^a. Bāb v. On Canons and admonitions.

في التوأمين و الوصايا

fol. 118^a. Bāb vi. On internal diseases peculiar to each organ, treated systematically from the head to the foot.

في الامراض الباطنة الخاصة بعضو عضو من الراس الى القدم

fol. 171^a. Bāb vii. On general diseases.

في الامراض التي لانقض محلة معينة

fol. 185^b. The *Khātimah*. On subjects referred to in medicine.

على امور مستلزمة و غرائب مستظرفة يعول في هذه الصناعة
عليها و يعمل كل طالب اليها

The colophon reads thus:—

وافق الثراع من زبر هذا الكتاب العظيم صبيح يوم الخميس
لصف شهر جمادى الاول عام الف و ما تثنى و ثمان مئة ١٢٠٨ بعناية
سيدي العالم الكريم الهمام السامي العظيم صفي الاسادم و

الدين احمد بن عبد الواسع بن حسين القرشي . . . بقلم العبد
الثاني محسن بن محمد بن علي بن عبد الرحمن الثناري العكي
العدناني

Written in a clear thick Arabian Naskh, with coloured frontispiece and titlepage, and red border lines. foll. 193-195 blank.

Copies: Cairo vi., 47; Batavia iii., 270 (a fragment); Wali u'ddin, No. 2558, p. 146; and Rāmpūr, Nos. 256-60, p. 499.

Dated A.H. 1208.

Scribe محسن بن محمد الثناري

II.

foll. 196-220.

كتاب الأبدال لما عدم في الحال

A dictionary of simple medicaments collected from the Tadkirah of Anṭākī (see above).

Begins:—

نصداك يا من تنزه بكماله عن الاشباه و النظائر و تقدس في
جلاله عن ان تدركه الابصار او تصيط به الضمائر . . . اما بعد فهذه
العقاقير المشروبات و طبائعها و بعض منافعها و ابدالها لما عدم
في الحال جمعتها من التذكرة للشيخ الفاضل الحكيم داود بن عمر
اللطائي قدس سره على حروف الهجاء الخ

The author does not reveal himself. The colophon reads thus:—

وقعت هذه النسخة بعناية سيدي المالك الهمام حنفي الاسلام
الفقيه العارف ذوي العز الاصيل و الشجر النجيل و السيد النبيل
الشهامة عين اعيان المسلمين احمد بن عبد الواسع القرشي

A comparison with the colophon of An-Nuzha shows that the transcriber of this work is the same محسن الثناري.

On the titlepage and after the colophon names of various owners are written.

No. 81.

fol. 25; lines 20; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

رساله في المسهل

RISÂLAH FI'L-MUSHIL.

A treatise on the laws, uses, and preparation of purgatives, by محمد باقر بن مصمود الطبيب, Muhammad Bâqir b. Maḥmūd at-Tabīb. 'Imād u'd-Dīn Maḥmūd, the father of the present author and a celebrated physician of Shīrāz, flourished about the close of the reign of Shāh Tahmāsp (d. A.H. 984 = A.D. 1576), and died about A.H. 1000 = A.D. 1592. (See India Office Pers. Cat., i., 396, and Haft Iqlim, Lib. Copy, fol. 74.) Thus our author belongs to the beginning of the 11th century, A.H.

Begins abruptly:—

هؤلاء مسهل يعمل الى مائة مجلس يستنبون ذلك مسهل و
يلمرون الطبيب

The scribe, not being able to follow the original copy, has left the space for the beginning lines blank. It appears that the author speaks of the importance of the subject, and, after dwelling upon the exposition of the ignorance of his co-practitioners, describes his work in the following strain: "When I found that such was the state of affairs, it came to my mind that I should compile a treatise on the method of evacuation and its conditions, the knowledge of purgatives and laxatives, their weights, corrections, and rules for their preparation, so that it might serve as a memorandum and guide for my co-practitioners, that they might know how evacuation should be produced and what drugs should be used and what avoided."

The work is divided into a Muqaddimah, twelve Faṣls, and a Khâtimah.

Contents:—

- fol. 1^b. The Muqaddimah. On the action of purgatives.
- fol. 2^a. Faṣl i. How to prepare the patient to take purgatives.
- fol. 3^a. Faṣl. ii. On the considerations when administering purgatives.
- fol. 6^a. Faṣl iii. On the concoction of the humours and its physiology.

fol. 8°. Faṣl iv. On certain rules in connection with the use of purgatives and the regulation of the diet of those to whom purgatives are administered.

fol. 10°. Faṣl v. On purgatives.

fol. 17°. Faṣl vi. On the causes necessitating the combination of simple medicaments and other rules in connection with them.

fol. 19°. Faṣl vii. Rules for compounding medicaments.

fol. 22°. Faṣl viii. Of those on whom purgatives fail to act.

fol. 23°. Faṣl ix. On the symptoms indicating that the action of the purgatives should be stopped.

fol. 23°. Faṣl x. On the treatment of those whom the purgatives affected more than what was desired.

fol. 24°. Faṣl xi. On *delinquium animi* attending the excessive action of purgatives.

fol. 24°. Faṣl xii. What should be used after the purgatives have produced the desired effect.

fol. 25°. The *Khâtimah*. Practical hints with regard to the use of the purgatives.

This work is the most exhaustive of its kind, and is the chief source from which the author of *Ummu'l-'Ilāj* (a more exhaustive work on this subject in Persian) derived his information.

Written in *Shafi'ah* *Âmiz Nasta'liq*. In the colophon the work is wrongly ascribed to *Hakim Asgar 'Alī*.

Scribe *أولاد علي*

Not dated. Circa 19th century.

No. 82.

fol. 27; lines 23; size $8\frac{1}{2} \times 5\frac{1}{2}$; 6×4 .

النزهة الزهية في احكام الحمام الشرعية
و الطبية

AN-NUZHATU'Z-ZIHHIYYAH.

A treatise on the medical and religious uses of the bath and its benefits, by *عبد الرؤف مصدق تاج العارفين بن علي بن زبي*
العابدی الصدای المناوی الشافعی, 'Abdu'r-Ra'uf Muḥammad b.

Tāj al-ʿArifīn b. ʿAlī b. Zayn al-ʿAbidīn al-Haddādī al-Munāwī ash-Shāfiʿī, a prolific writer famous for his piety and learning. His literary fame fanned the flame of jealousy in the minds of his contemporaries who at last succeeded in administering poison to him. This fruitful author succumbed to its influence after suffering a great deal from its effects, and died on the 13th Šafar, A.H. 1013 = A.D. 1604. A complete list of his works will be found in Muhibbī's *Khulāṣat al-ʿAṣar* (Cairo edition), ii., pp. 412-16. See also Brock, ii., 303, and *ʿIqd al-Jawāhir-i-waʿd Durr* (Lib. Copy), fol. 95.

Begins:—

الله احمد على ما منحنى من لعيم القيامة . . . و بعد فيقول
 . . . عبد الرؤف ابن مناوي الصدادي . . . لما رايت احتياج
 الخاص و العام و كل مدلي بالطبع الى دخول الصيام . . . جمعت
 هذه الحقة السيد و مسبقها الزهدة الزهية في احكام الصيام
 الشرعية و الطبية الخ

The work is divided into a Muqaddimah (on the literal and secondary meanings of the word حمام, with a short account of its invention), the following three books, and a Khātimah (on the laws pertaining to hot and cold baths, their merits and defects):—

fol. 4*. Book I. On the religious observances regarding the bath, *في احكام الشرعية*, in 7 Bābs.

fol. 12*. Book II. On medical rules in connection with the bath. This book, instead of containing seven Bābs as proposed in the preface, contains eight. The eighth Bāb treats of the hot and cold baths, a subject which, according to the author's prefatory statement, was to be treated in the Khātimah. The author, however, losing sight of what he stated in the preface, treats it here.

fol. 23*. Book III. On rhetorics and selected verses recited in the Hammām (bath) and the stories narrated there.

Written in clear Arabian Naskh. On the titlepage there is a note to the effect that As-Suyūṭī's *Azhār al-Mutaʿirah fiʾl Akhbār iʾt-Tawāturah* was bound along with this work, but it is now wanting. Not dated, but cannot be later than A.H. 1093, which is the date of the note of one of the previous owners of the MS.

No. 83.

fol. 71; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

كتاب طب الجديد الكيميائي

KITÂB-U-ṬIBBÎ'L-JADÎD AL-KÎMIYÂ'Î.

A translation of Paracelsus' treatise on chemical medicaments, by Ṣāliḥ b. Naṣrullāh, known as Ibnū-Sallāmī, who received the title of Ra'īsu'l-Ṭibbā from Sultān Muḥammad IV. (A.D. 1648-87) of Turkey. He was born and brought up at Ḥalab, and received his education from the most learned men of that town. He was very witty, and was well acquainted with music. When he repaired to Constantinople Sultān Muḥammad summoned him to his court, and, being greatly pleased by his witty replies, made him his companion and appointed him Qāḍī of Constantinople. He died in A.H. 1090 = A.D. 1669. See *Khulāṣatu'l-Aṣar*, ii., 240, and Brock, ii., 365.

Begins:—

الصد لله رب العالمين و الصلوة و السلام على نبيه الكريم
الصكيم الذي يعالج مرض الكثر بالشريعة و الثران العظيم . . .
اما بعد فهذا الكتاب طب الجديد الكيميائي الذي اخترعه الصكيم
براكلوسوس النح

Compare with Berlin Cat. (No. 6352) which contains a full description of contents, but the beginning quoted there differs from the above.

The work ends on fol. 38^v thus:—

هذا ما اخترعناه و نقلناه من سننكوس الجرمانى

The scribe, without drawing a proper line of demarcation, continues after the word الجرمانى another treatise entitled *Kimīyā-i-Bāsalīqā* of Osw. Crollius (قروليوس), which Ibnū-Sallāmī has translated from Latin. This last treatise is described in the Ahlwardt, Berlin Cat., No. 6354.

Begins:—

الذي ألف في صناعة الطب الكيميائي قروليوس كتابا مختصرا
مفيدا لملك زمانه و يشتمل على مثالين فاردنا ان نمثله من
اللاطيفية الى العربية ليكون عام النفع و صي هذا المختصر
كيمياء باسليفا يعني الكيمياء الملكيه

Copies: Gotha, No. 194; *Āyāṣūfiyah*, No. 3671, p. 219, and *Nār*
‘Uṣmāniyah, Nos. 3625–3627, p. 205.

Written in an ordinary Nasta‘liq.

Dated 1st Muharram, A.H. 1177.

Scribe

سيد فيض الدين بن السيد محمد بن السيد ابراهيم الروميهي

No. 84.

fol. 179; lines, 31; size, $14\frac{1}{2} \times 8\frac{1}{2}$; $10\frac{1}{2} \times 5\frac{1}{2}$.

الجزء العملي من اكمل الصناعة

AKMAL-U’Š-ŠANĀ‘AH.

The practical portion of *Akmal-u’š-Šanā‘ah*, a complete system of medicine, by Ḥakīm Kāzīm, an Indian physician who got the title of Ḥāḍiqū’l-Mulk. He was the son of the famous *Shifāh* Muḥtaḥid, named Ḥaydar ‘Alī at-Tastarī an-Najafī, and, according to the Rāmpūr Library Catalogue (No. 14, p. 468), died in A.H. 1149 = A.D. 1736. Beale (*Oriental Biog. Dict.*, p. 216), however, tells us that he composed his *Farāḥnāma-i-Fāṭimāh* in A.H. 1150 = A.D. 1737.

Begins:—

الصد لله القدير الشافي الصبر الكافي مصحح ابدان الملائكة و
حشائق الادميين . . . بعد محمد المدعو بكظم الطبيب المخاطب
بمذاق الملك ابن . . . مولانا عيدر علي التستري النجفي . . .
لما شرح لي صدري كعب مولانا بصتري علي كليات يحتاج اليها

أكثر علماء هذه الصناعة و اختلف فيه ابواب الاعتراضات بقدر
الوسعي و الطاقة و هو الجزء العملي من الكتاب المسمى اكمل
الصناعة . . . فالآن اشرع في ترقيم الجزء العملي المشتمل على
جزئيات هذا الكتاب الخ

The work is divided into a Maqaddimah (on evil or fatal symptoms),
seven Maqālas (on symptoms and treatment of local and general
diseases), and a Khātimah (on weights and measures used in medicine).
fol. 56^b ends abruptly at the following passage:—

وقد يكمل هذا العين الذي به اليرقان مع الدموع بهذا الكحل
طباشير درهمين صمغ عربي درهم

while fol. 57^a is left blank.

On fol. 57^a the third Maqālah begins thus:—

الصد لله رب العالمين . . . المثالة الثالثة في امراض المفتحة
بعضو عضو من الراس الى القدم

The work is noticed in the كشف الصجب و الاستار عن احوال
الكتب of Iḥāz Ḥusayn (Lib. Copy), fol. 42, with the title
Jāmi'uṣ-Ṣanā'ah, which seems to be incorrect.

A complete copy of this work exists in the Rampūr Library (Cat.,
Nos. 14-15, p. 468).

Written in an ordinary Nasta'liq. Wormed throughout.
Not dated. Circa 18th century.

No. 85.

fol. 174; lines 13 to 17; size $9 \times 7\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

اسرار العلاج

ASRARU'L-'ILĀJ.

A treatise on Fevers, probably by Ḥakīm 'Alī Sharīf of Lucknow
(see No. 85), who received the title of Ra'īs u'l-Aṭibbā from Gāziy'ud-
Dīn Haydar of Lucknow (see No. 86).

Begins:—

الصد لصكيم هو مودع الفوائد للعثمان وأم ملبتم في الكافور . . .
 اما بعد فهذه رسالة و جيزة و عجالة غريزة صنعتها للصبيب السجير
 . . . مولوي مهو علي اقترعا من جناحه علي حين قرأه علي
 حميات القانون بعد ما كان مدرسا مشهورا متبحرا في المنطق و
 الفلسفة و علم البلاغة بل جميع العلوم و الشؤون الخ

The author does not reveal himself, but after stating that he composed the work for one Mawlawi Mihr 'Alī, who was a celebrated teacher of logic, philosophy, rhetorics, etc., of his time, calls Mu'tamad u'l-Mulūk 'Alawī Khān (d. A.H. 1162 = A.D. 1749) as his father's teacher, and narrates the particulars of a case which his father attended in A.D. 1180 (fol. 117*) :—

الصنى اليومية التشفية حكى والد العلمد حاذق الزمان دام
 ظله العالي توقيعاته لي جربى حدودها في سنة ١١٨٠ مائة و ثمانين
 بعد الف من الهجرة المشددة

In another place (fol. 130*) he tells us that some of the pupils of 'Alawī Khān told his father that they saw 'Alawī Khān prescribing laxatives in a remittent fever (مصحبة الافراد و الأزواج) on the 24th day. His father on hearing this wrote to 'Alawī Khān, who was then with Muḥammad Shāh of Delhi, who had marched to punish the Afghāns. 'Alawī Khān wrote back that he prescribed no such thing. Thus the above facts lead to the conclusion that the author cannot belong to an earlier period than the beginning of the 13th century A.D. That the author belonged to Lucknow appears from the fact that he reduces the weight Astār (a medical weight) into twenty māghas according to the weights used at Lucknow.

fol. 142*.

و المختار عند المؤلف ان الاستار وزن كهنو عصرون ماشه
 ثريبا ولا ضرر في قلة واحد ماشه فالسكرجة عنده وزن كهنو
 ما يعبر بالفارسية بدد توله پنجاهه ثريبا

The author throughout this treatise shows rare powers of criticism and original investigation such as are not generally to be met with in

other eastern writers. The work strikingly depicts the method of case taking, the mode of reasoning, and the way of investigation peculiar to the Indian physicians of the 12th and 13th centuries A.D.

The work is described on foll. 2-3 in the following strong terms:—

رتبتها على مقدمة و خاتمة و فصول و بينت فيها طريق
استنباط الفروع من الاصول و جمعت فيها ادوية الصمياك العتيقة
لم يظهر على استيعاب منافع اكثرها المعاصرون الى الان و لوجع
الصدر و خصوصا اذا اجتمع مع الصمى و للدق مع العفوة ادوية
مشردة و تراكيب متعددة مفردات و مركبات لم ينل الى تجربتها
و احصاء منافعها و مضارها و اصلحها اكثر اهل الزمان و كك
للعلة الكبرى و خصوصا اذا اجتمعت مع و جمع الصدر و الصمى و
ذكرت فيها الامور الجلية المعتبرة في التشيرة و جس النبض و
الثقة و بعض خواص الادوية المشهورة بمالم يطلع عليها اكثر اطباء
زماننا مع كونها في الكتب المعتبرة محصورة و على السنة من
قبيلنا من الاساتذة العظام مذكورة و صارت الصمى بسبب عدم
التتبع منسية و مهجورة و لاشك انها صالحة مائة عن الشدوذ و
مصوله عن الندرة و الحاجة اليها موفورة و عدم الاطلاع عليها
ضرر عظيم للمرضى و قباح للمعالج لاتعد و لاتصى و سميتها باستمرار
العلاج

Written in clear Nasta'liq, with copious marginal notes and corrections. Some notes are dictated by the author himself, which are designated by the words منه مد ظله.

Not dated. Circa 19th century.

No. 86.

fol. 204; lines 17; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

حلیۃ الواصفین و وشاح الطالبین

HILYATU'L-WÂSIFÎN.

A treatise on fevers, by محمد مهدی ابن علی اصغر ابن نور محمد, Muhammad Mahdî b. 'Alî Asgar b. Nûr Muhammad Khân al-Harawî. He was Prime Minister of Nâsîr-u'd-Dîn Haydar, King of Oudh. He built the iron suspension bridge on the River Kalinadi near Khudâganj. He was dismissed from his post in A.H. 1248 = A.D. 1832, but was again restored to it by Muhammad 'Alî Shâh in A.D. 1837, and died in A.H. 1253 = A.D. 1837. See *Miftâhu't-Tawârîkh*, p. 587, and Beale's *Oriental Biog. Dict.*, p. 230.

Begins:—

الصدد لحکیم لضمزراع قلبۃ الصکما یسهطال الالهام وعطال الدھی
وروی منابت افعدۃ العلماء من مکب النھی . . . اما بعد فیقول
المعتصم بالله الابدی محمد مهدی ابن علی اصغر ابن نور محمد
خان الهروی الخ

In the preface the author, after establishing the importance of the subject, names his teacher as 'Alî Sharîf Khân (undoubtedly the author of *Asrâr u'l-'Ilâj*, see No. 85), who received the title of Ra'îs u'l-Atibbâ from the then ruling sovereign of Oudh (*i.e.* Gâziy u'd-Dîn Haydar), and calls the celebrated Mu'tamad u'l-Mulûk 'Alawî Khân (*d.* A.H. 1162 = A.D. 1749) as his teacher's teacher (استاد الاستاد). He further on states that he composed the work in A.H. 1243 (undoubtedly on the model of *Asrâr u'l-'Ilâj*), and dedicated it to Gâziy u'd-Dîn Haydar (A.H. 1229-43 = A.D. 1814-27).

The work is divided into a Muqaddimah, nine Maqâlas, and a Khâtimah. The Muqaddimah comprises ten chapters, called Mawqaf, on the following subjects:—

fol. 5^b. Chapter I. On directions as to how a physician should approach a patient.

fol. 10^b. Chapter II. On the nature and division of the causes of the diseases.

- fol. 20^a. Chapter III. On indications in urine.
 fol. 41^b. Chapter IV. On the alvine discharges.
 fol. 45^b. Chapter V. On the pulse.
 fol. 63^b. Chapter VI. On the sweat.
 fol. 66^b. Chapter VII. On clysters.
 fol. 67^b. Chapter VIII. On the definitions of fever and its division.
 fol. 82^a. Chapter IX. On chills, rigors and paroxysms attending fevers.
 fol. 85^a. Chapter X. The periods of fevers and other diseases.
 foll. 96-248. The nine maqālas on the treatment of ephemerals and other fevers.
 foll. 248-265. The *Khātimah* (in 3 Bābs) on the treatment of consumption, the relapse of diseases—its rules, symptoms and preventives—and the regimen of the weakness caused by diseases.
 Written in an elegant Indian Naskh, with an artistically decorated 'unwān within gold and blue borders. The last three folios are much injured. The MS. contains occasional marginal corrections.
 Not dated. Circa 19th century.

No. 87.

foll. 303; lines 23; size $12\frac{1}{2} \times 8\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

جامع الاماني

JÂMI' U'L-AMÂNÎ.

A compendium of medicine by محمد امان ابن محمد افضل البرلاس البغدادي, Muḥammad Amān b. Muḥammad Afīḍ al-Barlās al-Badakhshī, who appears to be an Indian author of the 11th century A.H. Of the many authors mentioned as authorities the latest seems to be Nūr-u'd-Dīn, whose full name is Nūr-u'd-Dīn Muḥammad, son of Ḥakīm 'Aynū'l-Mulk of Shīrāz, and who flourished in the reign of Shāh Jahān (A.H. 1037-64 = A.D. 1628-58). The author therefore can not be earlier than the middle of the 11th century A.H.

Begins:—

المدد لله الحكيم الشافي و الصلوة على محمد الشفيع الكافي

... اما بعد فيقول العبد الضعيف المشتقر الى الله المنان ...
 محمد امان ابن محمد افضل البرلاس البدخشي الكرمكي ...
 وسبقتها بجامع الامالي ورتبتها على اثنا عشرة مقالة الح

In this work the author proposes to omit unnecessary details, while at the same time to notice all the important points, so that the work may serve as a good text-book of medicine. The work, therefore, is composed on the model of Al-Qarshī's *Mūjaz* and Al-Jagmīnī's *Qānūjah*, from both of which the author makes abundant quotations.

The work is divided into twelve Maqālas. The first, third, fourth and fifth Maqālas deal with the generalities of medicine; the second treats of anatomy; the sixth treats of the properties and preparations of the simple and compound medicaments; the seventh on local diseases; the eighth on diseases pertaining to sex; the ninth on fevers; the tenth and eleventh on skin diseases, and the twelfth on poisons and antidotes.

Written in an ordinary Nasta'liq. The MS. contains copious marginal notes.

Dated the fourth year of Bahādur Shāh of Delhi, corresponding to A.H. 1122 = A.D. 1710.

No. 88.

fol. 202; lines 17; size 10 × 7; 6¼ × 3¾.

كتاب شاف في الطب

KITABU-SHĀFI FĪ T TIBB.

A compendium of medicine in the form of Al-Qarshī's *Mūjaz*. The author cannot be traced. Two works entitled *Ash-Shāfi* are noticed in Hājī Khalifa (iv., 7): (1) by Ibn u'l-Malik; and (2) Ibn u'l-Quff (d. A.H. 685 = A.D. 1286).

Begins:—

احمدك يامن خصص اعدل الامزجة بنوع الانسان و رخص في
 بناء تركيبه احسن البيان الح

In the preface the author states that in this work he proposes to mention those facts only which ought to be committed to memory by

the medical practitioners. He further states that he composed his work from reliable sources, especially the Canon of Avicenna.

Like the Qānūn the work is divided into a Muqaddimah and five Fann.

Written in an elegant Indian Naskh. The first few folios contain marginal notes of the author himself. Occasional marginal corrections are found throughout the work. There are many seals on the titlepage and the last page of the MS., the earliest of which runs thus:

محمد اسمعيل يار خان ١١٤٢ هـ

Dated A.H. 1142.

No. 89.

fol. 21; lines 23; size $8 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

رساله في السموم

RISÂLAH FI'S-SUMÛM.

An incomplete anonymous pamphlet on poisons and antidotes.

Begins:—

بسم الله الرحمن الرحيم و به نستعين و لعن الوكيل هذه لبدة
التصبتها من كتاب متعلق بالسموم و علاجها الخ

The author first gives the anatomy of snakes, and the way in which the poison comes to the teeth of snakes, and then goes on to represent the different stages of the action of their poison on the human system. The rest of the pamphlet deals with scorpions and other animal, vegetable, and mineral poisons, as is usual with the writers on poisons and antidotes.

The MS. ends abruptly thus:—

الزنجار قوي الاحراق . . . و علاجه بالثي على العادة بالزبد
او دهن الورد الى الثي فيثي من مطبوع السرطانات النهرية

Written in an Arabian Naskh.

Not dated. Circa 17th century.

No. 90.

fol. 205; lines 14; size $9\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{4}$.

كتاب تشریح الأعضاء

KITÂB-U-TASHRÎH I'L-A'DÂ.

An anonymous treatise on human anatomy and physiology.

Begins:—

المد لله الذي خلق الطلق و الارزاق و الاخلاق و الافعال وله
الشكر الخ

The author does not reveal himself. Of the many references to authorities, that to *Ṣāhibu't-Talwīḥ* and *Tanqīḥ* occurs frequently. The author, therefore, must be later than *Fakhr u'd-Dīn al Khujandī*, the well-known author of *At-Tanqīḥ u'l-Maknūn*, and cannot be earlier than the end of the 8th century A.H.

The subject proper is taken up on fol. 21^b, while it is prefaced by eight *Muqaddimas* on the importance of comparative anatomy, human anatomy, and physiology, their sources and benefits.

Various works on anatomy have been noticed in *H. Kh.*, ii., 298, and *Berlin Cat.*, No. 6262; but the beginning of this work does not agree with those quoted there.

Written in an elegant thick Indian *Naskh*, within gold border lines. The first and the last folios are supplied in a later hand.

Not dated. Circa 18th century.

DICTIONARIES OF MEDICINE.

No. 91.

fol. 222; lines 21; size $11\frac{1}{2} \times 8$; $9 \times 6\frac{1}{2}$.

كتاب الحشائش لذيастقوريدوس

KITÂB U'L-HASHÂ'ISH.

An old and precious copy of the *Materia Medica* of Pedacius Dioscorides, the great ancient botanist of the town of 'Ayn Zarba, in Cilicia, who flourished about the time of Nero. He was originally a soldier, and travelled through Greece, Asia Minor, and a part of Gaul in search of plants and of information respecting their properties and uses. Ibn Abd 'Uṣaybi'ah (i., 35) tells us that he made personal observations of the specific properties of drugs, and represented them by pictures for the first time. Almost all Arabian authorities agree in giving him the first place as a writer on *Materia Medica*. According to Galen, quoted by Ibn u'l-Qiftî (*Târîkh u'l-Hukamâ*, p. 183), his work was the best of the fourteen books which he perused on the subject: thus Dioscorides' work became a model for subsequent ages.

This work in the original was printed at Venice in A.D. 1499. Subsequent editions came out at Venice in A.D. 1518 and 1519; Cologne in A.D. 1478; Lyons in A.D. 1512, and at Paris in A.D. 1516, 1537 and 1549 (see Rose's *Biographical Dictionary*, vii., 88). A detailed account of the life of Dioscorides and editions of his work in the original will be found in C. Knight's *English Cyclopædia* (Biog.) I., 606. See also Ibn Abi 'Uṣaybi'ah, i., 35; Ibn u'l-Qiftî, p. 183; *Mukhtaṣar u'd-Duwal* (Oxford ed.), p. 104, where Dioscorides is professed to have flourished in the time of Ptolemaeus I., King of Egypt, surnamed Soter (the Preserver), but commonly known as the son of Legas (بطليموس فيثومس و يسمى الثيا صوطير); see Smith's *Dict. of Gr. and Rom. Biog. and My.*, iii., 581, and i., 1051.

Stephen, son of Basil, appears to have made the first translation of the work into Arabic, and this was subsequently revised by Hunayn b. Ishâq. Still many plants were left with their original Greek nomenclature, Arabic equivalents to which were furnished by Nîqûlâ-Fuṣal (نقولا فوسل), who was sent by Armanîns (ارمانيويس) to 'Abdu'r

Rahmān an-Nāṣir (d. A.H. 350 = A.D. 961). The work was thoroughly rendered into Arabic by Ibn Juljul (see Ibn Abi 'Uṣaybīyah, ii., 46, and compare with Kitāb u'l-Fihrist, p. 293). Our copy is the revised version of Hunayn, which has been further revised and improved by Ḥusayn b. Ibrāhīm b. Ḥusayn at-Ṭabari an-Nātālī, who adds his own observations here and there (fol. 74. *مَنْظَرَانِ وَهُوَ السَّلْقُ . . . وَقَدْ* (رَأَيْتُ أَنَا الصَّيْنِ بْنِ إِبْرَاهِيمَ الطَّبْرِيِّ فِي تِلْكَ النَّاحِيَةِ). The colophon of the Leiden Library copy, which appears to be a complete copy, gives the date of An-Nātālī's composition as A.H. 380 = A.D. 991. See also Brock, i., 207.

Begins abruptly, first few folios being wanting:—

لَبَاتَا مُنْقَلِبًا وَإِذَا مُضَعِفٌ طَيِّبٌ التَّكْهَةِ وَشَدِيدُ اللَّفَةِ . . . حَبَّةُ
الْفَضْرَاءِ وَهُوَ الْبَطْمُ وَيُسَمَّى طُومِيلَسَ هَذَا شَجَرَةٌ مَعْرُوفَةٌ الْخ

This copy contains the greater portion of Maqālah I., the subsequent four Maqālas and the last two Maqālas, which, according to Kitāb u'l-Fihrist, p. 293, and Ibn u'l-Qiftī, p. 183, were added later on. This assertion of the Arabian authorities appears to be correct when we see that all the first five Maqālas are addressed to one of Dioscorides' friends, Arius (إِنِّيَا الصَّبِيبُ أَرِيُوسُ), while the last two Maqālas are dealt with in a manner quite foreign to the first five Maqālas and are not addressed to Arius.

Contents: foll. 1-32, Maq. I.; fol. 48^b, Maq. II.; fol. 96^b, Maq. III.; fol. 135^b, Maq. IV.; fol. 188^b, Maq. V.; fol. 212^a, Maq. VI., and fol. 219, Maq. VII.

Copies: Brit. Mus. Suppl., No. 785; Brock, i., 207; Ḥajī Khalīfa, v., 75, and Batavæ, iii., p. 227.

Written in an old Arabian Naskh. A portion of the seventh Maqālah is lost, which ends abruptly thus:—

الرَّيْثَالُ . . . تَصَرُّ مَوْضِعَ السَّعَةِ مِنْهُ وَتَجِدُ نَضًا وَلَا يَرِمُ مَوْضِعُهُ وَلَا
تَجِدُ لَهُ حَرَارَةً وَلَكِنَّهُ تَبْقَى مِنْ [sic]

The plants are designated by their Greek names written in Arabic characters, excepting a few places where Greek characters are also used. Arabic and occasionally Persian equivalents are given. Plants and a few animals are depicted in neat coloured drawings. Almost every third or fourth folio contains the following note: وَقَفْتُ دَارَ الْمَشَاءِ جَلَالِي شِيرَزَارَ which indicates that the present MS. once belonged to the hospital founded by Jalāl u'd-Dīn Akhtasān Maundehīr Shīrwān Shāh, the great

patron of the celebrated Khaṣṣānī. This note further proves that the transcription of the MS. cannot be later than the 5th century, A.H.

In foll. 93 and 161^b the spaces reserved for pictures are left blank. Last few folios are slightly wormed.

No. 92.

foll. 316; lines 17; size $10 \times 6\frac{3}{4}$; $7\frac{1}{2} \times 5$.

منهاج البيان فيما يستعمله الإنسان

MINHÂJ U'L-BAYÂN.

A dictionary of simple and compound medicaments alphabetically arranged by أبو علي يحيى ابن عيسى ابن جزل, Abū 'Alī Yahyā b. 'Isā b. Jazlah, the celebrated author of Taqwīm al-Abdān. He was born of Christian parents, and became converted to Islamism under Abū 'Abdullāh ad-Dāmigānī, the Qāḍiyū'l-Quḍāt of Bagdad. He studied medicine under the Christians of Karkh. Finding no good teacher of logic in Karkh he went to Bagdad and became a pupil of Abū 'Alī al-Walid, the head of the Mu'tazilites, on whose persuasion he adopted Muḥammadanism. He was appointed secretary to the said Qāḍī of Bagdad, and practised his art among his friends and neighbours without ever demanding a fee nor even any payment for the drugs he supplied. He died in A.H. 493 = A.D. 1100.

References: Ibn Abī 'Uṣaybi'ah, i., 254; Ibnu'l-Qifṭī, p. 365; Ibn Khalikān (De Slane's translation), iv., 151; Mukhtaṣar u'd-Dawal (Oxford edition), p. 365; Brock, i., 485; Abu'l Fidā, iii., 324; and Huart's History of Arabic Literature, p. 311.

Begins:—

الحمد لله الذي ظهرت بدائع مصنوعاته و بهرت خرايب
مستدعاته الخ

The preface contains the dedication of the work to Caliph Muqtadi (A.H. 467-87 = A.D. 1075-94) and the explanations of the terms used in this work.

Copies: Brit. Mus., pp. 222 and 613; India Office, No. 786; Berlin, Nos. 6414-15; Batavia, iii., 245; As. Soc., p. 85; Ḥāǧī Khalifa, vi.,

200; Walīn'ddīn, No. 2553, p. 146; Bodleian, p. 130; Ayāṣūfīyah, Nos. 3754-6, p. 224; and Rāmpūr, No. 244, p. 498.

Written in a thick Arabian Naskḥ.

Not dated. Circa 15th century.

No. 93.

fol. 279; lines 33; size $16\frac{3}{4} \times 11$; $12 \times 8\frac{1}{2}$.

الجامع

AL-JĀMI'.

A dictionary of simple medicaments alphabetically arranged by أبو محمد عبدالله بن أحمد ضياء الدين المالقي بن البيطار, Abū Muḥammad 'Abdullāh b. Aḥmad Ḍiḡāu'd-Dīn al-Māliqī b. al-Bayṭar, known as Ibnū'l-Bayṭar, the greatest of the Arab botanists. He was born at Malaga (مَالِقَة), and travelled through Egypt, Asia Minor and Greece for botanical studies and researches. He served Maliku'l-Kāmil as his chief botanist at Damascus. On the death of his master he removed to Cairo, but soon returned, and died at Damascus in A.H. 646 = A.D. 1248. With him, says Ibnū'l-Kutubī (Fuḡāt u'l-Wafayāt, p. 204), ended the botanical knowledge and researches as to the sources, names, properties and uses of drugs.

References: Ibn Abī 'Uṣaybi'ah, ii., 133; Ḥusnu'l-Muḥāḍirah (Lib. Copy), fol. 273; Mir'ātu'l-Jinān (Lib. Copy), fol. 406; Iktifa, p. 223; Brock, i., 492; and Huart's History of Arabic Literature, p. 316.

Begins:—

الصلوة لله الذي اقام بلطيف حكمته بنية الانسان واختصه بما
عليه من بديع البيان الح

The preface contains the author's dedication of the work to Al-Maliku's-Ṣaliḥ Najmū'd-Dīn Ayyūb (A.H. 637-647 = A.D. 1240-1240), whom he served after Al-Maliku'l-Kāmil, and a description in six Ḡarḡ of the object of his composition.

He names the work as Al-Jāmi', وسميته بالجامع.

Al-Jāmi' was translated into German by von Sonthausen and into French by Leclerc. See Huart's *History of Arabic Literature*, p. 613, and Rieu's *Br. Mu. Sup. Cat.*, No. 798.

The work is in two volumes bound in one.

Vol. I. (fol. 1-115^b) comprises from 1 to من.

Vol. II. (fol. 152^a-279) comprises من continued to ع. fol. 135^a, 149^b, 164 and 228 are left blank as in the original copy from which the present copy is transcribed (صح البياض).

Copies: *Br. Mu.*, pp. 691 and 633^b; *Br. Mu. Sup.*, No. 798; *Ind. Office*, No. 790; *Berlin*, No. 6418; *Gotha*, No. 2001; *H. Kh.*, ii. 255; *Ellis' Cat. of the Ar. Books in the Br. Mu.*, i. 7; *Cairo*, vi. 12; *Avāṣṣīyah*, No. 3608, p. 215; *Kupriliẓādah*, Nos. 983-4, p. 64; *Nār 'Uṣmāniyah*, Nos. 3598-9, p. 204; and *Rāmpūr*, Nos. 52-3, p. 473. This copy appears to be a correct copy of the work.

Printed in 2 vols. at Būlāq Press in A.H. 1291. See *Iktifa*, p. 223.

Written in various hands in Arabian Naskh.

Not dated. Circa 16th century.

No. 94.

fol. 309; lines 19; size 12 × 8; 9½ × 6½.

The same.

Another copy of the work noticed above. Begins as above. Spaces of few lines in fol. 1 and 2 are left blank. There are lacunas throughout. This copy contains the whole of Al-Jāmi' in one volume and not in two as above, and has been transcribed in Lucknow.

Written in an elegant Indian Nasta'liq, within red and blue borders, and with a beautifully decorated frontispiece.

The names of drugs are written throughout in thick red Naskh.

Dated A.H. 1235.

Scribe میرزا محمد حسن

No. 95.

fol. 293; lines 21; size $13\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{3}{4} \times 5\frac{1}{4}$.

كتاب المغني

KITÂB U'L-MUGNÎ.

A dictionary of simple medicaments arranged according to the diseases of the several parts of the human body systematically from the head to the foot, by **عبدالله بن احمد بن محمد المالقي الصشاب**, 'Abdullâh b. Ahmad b. Muḥammad al-Mālīqī al-Khashshāb. Ibnū'l-Bayṭār d. A.H. 646 = A.D. 1248. For his life see above.

Begins:—

الصد لله الذي ازل لكل داء دواء فاستحق لوجود نعمائه علي
عباده حمدا و ثناء... قال العبد الفقير الى رحمة ربه عبد الله
بن احمد بن محمد المالقي الصشاب المعروف بابن البيطار الخ

After briefly justifying the importance of the subject and the way in which he has approached it, the author entitles the work as Kitābu'l-Mugni, **و سميته بكتاب المغني**, and dedicates it to Sayfu'd-Din Abū Bakr, surnamed Al-Malīkū'l-Ādil II.—the sixth of the Ayyābid sovereigns of Egypt who reigned from A.H. 635-637 = A.D. 1238-1240. The dedication of this work to 'Ādil II. and that of Al-Jāmi' to Ṣāliḥ, who succeeded 'Ādil II., clearly shows that this is an earlier composition than Al-Jāmi'. See Br. Mu. Sup., No. 800.

This copy comprises all the twenty Bābs into which the work is divided.

Contents:—

- I. Diseases of the head, fol. 2^b.
- II. Diseases of the eyes, fol. 33^a.
- III. Diseases of the ear, fol. 49^a.
- IV. Diseases of the nose, fol. 53^a.
- V. Diseases of the mouth, fol. 57^a.
- VI. Diseases of the throat and chest, fol. 69^b.
- VII. Diseases of the stomach, liver and spleen, fol. 96^a.
- VIII. Diseases of the bowels, fol. 124^a.
- IX. Diseases of the anus, fol. 147^b.
- X. Diseases of the kidneys, fol. 154^a.

- XI. Diseases of the bladder, fol. 160^b.
 - XII. Diseases of the male genital organs, fol. 167^a.
 - XIII. Diseases of the female genital organs, fol. 175^a.
 - XIV. Diseases of the joints, fol. 187^b.
 - XV. Sores and wounds, fol. 204^a.
 - XVI. Swellings and tumours, fol. 220^a.
 - XVII. Preservation of the external parts of the body, such as hair, skin, nails, etc., fol. 234^a.
 - XVIII. Fevers, fol. 257^a.
 - XIX. Mineral, vegetable, and animal poisons and their antidotes, fol. 263^a.
 - XX. General properties of some drugs, fol. 283^b.
- Copies: Br. Mu. Sup., No. 800; Gotha, No. 2004; Bataviae, iii., 257, and Bodleian, pp. 139 and 144.
- Written in an ordinary Nasta'liq. In the following folios the spaces reserved for headings are left blank: 147^b, 148^b, 149^a-151^a and 153^b-156^a. Slightly wormed.
- Not dated. Circa 17th century.

No. 96.

fol. 182; lines 9; size 7 × 4½; 4½ × 3.

كتاب الوصلة الي الحبيب في وصف
الطيبات و الطيب

KITÂB U'L-WUṢLAT-I-ILA'L-ḤABÎB.

A treatise on perfumes, beverages and the preparation of various kinds of food, by كمال الدين ابو القاسم عمر ابن احمد بن العديم, Kamâlû'd-Dîn Abu'l-Qâsim 'Umar b. Aḥmad b. al-'Adîm al-'Aqîlî al-Ḥalabî, known as رئيس الاصحاب الامام العالم (the chief disciple of the Imâm of the world). He was born in Ḥalab in A.H. 588 = A.D. 1193, and became famous as a traditionalist, jurist, rhetorician and historian. When the Arabs were sorely pressed by the Tartars he went to Egypt. He returned to Ḥalab after its sack by the Tartars and composed many odes bewailing its ruin. His ancestors

had held the office of Qādī for five generations. He learnt tradition in Damascus, Bagdad and Jerusalem, and died in Egypt in A.H. 660 = A.D. 1262. 'Alī al-Qārī, in his *Ṭabaqāt al-Aḥnāf* (Lib. Copy, fol. 146^b), tells us that he commenced writing a history of Ḥalab which if completed would have covered forty volumes; but Ibn al-'Adīm himself condensed it under the title *Zublat al-Ḥalab min Tarīkh al-Ḥalab*.

For further particulars, see *Aḥn al-Fida*, iv., 634; *Mir'āt al-Jinān* (Lib. Copy), fol. 718^b; *Ḥusn al-Muḥāḍirah* (Lib. Copy), fol. 231^a; and Brock, i. 332.

Begins:—

الصد لله الواحد الحق المتكثل بالارزاق . . . و بعد فانه لما
كان معظم اللذات الدليوية والاخروية

The work is divided into the following ten Bābs:—

- | | |
|--|---|
| I. fol. 3 ^a . | باب الطيب |
| II. fol. 11 ^a . | في الاخرية |
| III. fol. 16 ^a . | في المياه و صنعها و كيفية العمل بها و الضل و استقطاره |
| IV. fol. 18 ^a . | في صفة سلي الآلية |
| V. fol. 19 ^a . | في الواع الدجاج |
| VI. fol. 42 ^b (after a lacuna). | التمشقات و الشرائح و المدفقات التي تكون على وجه الزهادي
و يدخل في التماهير |
| VII. fol. 76 ^a . | في الصلواة و المصنوعة و ما يجري مجراها |
| VIII. fol. 112 ^a . | في المعالجات و الملوحات و صفة عملها |
| IX. fol. 155 ^a . | في الاثنان و الصابون المطيب |
| X. fol. 170 ^a . | في تصعيد المياه و تطيب رائحة الشم |

fol. 77, 79, 81-82, 86 and 139-148 are injured by the chemical action of the ink used.

Written in a thick flat Arabian Naskh, excepting fol. 131-182 which are written in a different hand.

Copies: Brock, i., 332, and Berlin, No. 5463.

Not dated. Circa 16th century.

No. 97.

fol. 430; lines 23; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

التذكرة الهاديّة و الذخيرة الكافيّة

AT-TADKIRAT U'L-HÂDIYAH.

A dictionary of simple medicaments arranged in the order of the diseases of the several parts of the body attacking systematically from the head downwards, by **ابو اسحق ابراهيم بن محمد بن طرخان بن السويدي**, Abū Ishāq Ibrāhīm b. Muḥammad Ṭarkḥān b. as-Suwaydī, born in A.H. 635 = A.D. 1237 at Damascus. He was a contemporary and friend to Ibn Abī 'Uḡaybiyah, the celebrated author of 'Uyūnu'l-Anbā' fi Tabaqāt il-Aṭibbā, who eulogizes him in an almost poetic strain for his proficiency in medicine and rhetoric. According to Ad-Duraru'l-Kāminah, he died in A.H. 711 = A.D. 1311. Brockelmann (i., 493), however, following Ḥajī Khalfah (ii., 266), places his death in A.H. 690 = A.D. 1292.

Further references to his life will be found in Ibn Abī 'Uḡaybiyah, ii., 266; Ad-Duraru'l-Kāminah (Lib. Copy), ii., 189; Fuwāt ul-Wafayāt, p. 31; Brock, i., 493, and Ḥ. Kh., ii. 266.

Begins:—

استفتح بسم الله و شكر نعمته . . . و بعد جمعت لي هذا التذكرة
ما استصنفته من مجربات الحكماء و ما اخترته من معالجات
العلماء بصناعة الطب و ما جربته مرارا بعم نشده و حسن البره و
نسبت كل معالجة الي قائلها و اسده حتى انه يتفق على الصفة
الواحدة جناعة من الحكماء و العلماء بصناعة الطب فاذكر اسماء هم

وهو الغرض في ذلك ان يركن الى تلك الصفة وبسبولها ورتبتها
على امراض الاعضاء الخ

Haji Khalifa (ii., 266) states that this work is very useful because of its arrangement. In this work the author has not only utilized the materials of the ancients, whose names he always quotes, but has mentioned additional medicines the efficacy of which he has himself repeatedly tried. It is, therefore, indispensable to all students of medicine. But as the book, on account of the repeated mention of the names of the authorities, reached an undesirable bulk, Muḥammad b. al-Qāṣṣāni abridged it for general utility. This work has also been abridged by 'Abdu'l-Waḥhāb ash-Shirāni (d. A.H. 973 = A.D. 1568), which was printed at Cairo in A.H. 1304 and 1311. There is another work of as-Suwaydl on minerals and precious stones, which has not yet been printed. See Iktifa, p. 225.

Copies: Gotha, No. 1958; Ellis' Cat. of the Arabic Books in the British Museum, i., 732; Brock, i., 493, and Rāmpār, Nos. 35-36, p. 470.

Ibn Abi 'Uṣaybi'ah notes that title which is given above, but the colophon contains the following:—

تذكرة السويدي والدخيرة الصيدي

Written in Naskh. A complete list of contents is attached in the beginning, while a list of the names of the authors quoted, alphabetically arranged, is given at the beginning and the end of the MS. It is provided with three beautifully decorated frontispieces, within red and blue border lines. Blue line round the page. It appears to be a very complete and correct copy of the work.

Dated A.H. 1230.

No. 98.

fol. 371; lines 20; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

ما لا يسع الطبيب جهله

MÂ LÂ-YASA'U'T-TABÎBU-JAHLUHU.

A dictionary of simple and compound medicaments by جمال الدين
يوسف بن اسمعيل بن الياس البغدادي الشافعي الجويني. Jamāl u'd

Dīn Yūsuf b. Ismā'il b. Ilyās al-Juwaynī al-Baġdādī, better known as Ibn u'l-Kutubī and author of the 8th century A.H. He composed this work in A.H. 711 = A.D. 1311. See *Cairo Cat.*, vi., 31. See also *Brook*, ii., 169, and *Iktifa*, p. 224.

Begins:—

الصد لله الذي لا يكتسب حقيقة معرفته العلوم و الافهام . . . و
بعد فانه لما كان الانسان الخ

The author, after exposing the false notion prevalent among his countrymen about authors and their works, states that *Al-Jāmi'* of Ibn u'l-Rayṭār is the best work on the subject, but even this work is not free from defects. This fact led to his present composition, which he divides in a *Muqaddimah* and two books. The *Muqaddimah* deals with the generalities of medicine, the first book treats of simple medicaments in alphabetical order, and the second book contains aliments and compound medicaments. This copy contains the *Muqaddimah* and the first book only. Compare with *H. Kh.*, v., 353.

Copies: *Brit. Mus.*, p. 632; *Berlin*, Nos. 6422 and 6427; *Bodleian*, pp. 144 and 135; *Batavia*, iii., 252; *Cairo*, vi., 31; *Walluḍdi*, Nos. 2538-9, p. 145; *Kuprilizadah*, No. 193, p. 152; *Ayāṣūfiyah*, No. 3718, p. 222; *Nūr 'Uṣmāniyah*, Nos. 3586-8, p. 203, and *Rāmpūr*, No. 211, p. 494.

Written in *Nasta'liq*, with occasional marginal corrections.

Dated A.H. 998.

Scribe أحمد ابن مظفر غياص الدين محمد

No. 99.

fol. 40; lines 17; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

مجمع المنافع البدنية

MAJMA' U'L-MANÂFI' U'L-BADANÎYAH.

An anonymous dictionary of simple medicaments, arranged in the order of the diseases of the parts of the body from the head downwards, and chiefly selected from *Mā lā Yasa'u'l-Ṭabīb al-Jalīluh* of Ibn u'l-Kutubī.

Begins—

الصد لله الضار النافع الذي جعل لكل داء و مضر غير السام
اعظم مصلح ودافع الح

The author does not reveal himself. The work is divided into forty Bābs. The first twenty Bābs deal with the diseases pertaining to several parts of the body, and the last twenty Bābs treat of general diseases. The 39th Bāb comprises medicaments for the diseases of infants and children. Compare H. *Kh.*, v., 353.

It is noticed in the Leiden Library Cat. (iii., 260) with the title *Jam'at-Manāfi'it-Badaniyah*. See also H. *Kh.*, v., 353.

Written in a clear Indian Nasta'liq, and appears to be a correct copy of the work.

Dated 15th *Shawwāl* 1246.

Scribe غلام حسنين

No. 100.

fol. 139; lines not fixed; size $11\frac{1}{2} \times 9\frac{1}{4}$; $7\frac{3}{4} \times 5\frac{3}{4}$.

كتاب الفتح في التداوي من جميع صنوف
الأمراض و الشكاوي

KITÂB U'L-FATH FI'T-TADÂWÎ.

A dictionary of simple medicaments drawn up in tables by إبراهيم ابن أبي سعيد المتطبب المغربي, Ibrahim b. Abi Sa'id al-Mutatabbīb al-Maghribī.

Begins:—

ان اول ما افتتح به الخطاب الح

The dedication of this work runs as follows:—

و اجعله طريقا للتقرب الى عذمة مولانا الاسفها لار الاجل
السيد الاعد الكبير العالم المظفر المريد المنصور علاه الدين محي

الاسم ظهور الايام مجير الانام سماء الدولة بهاء الملة نصر الامه
 قطب الصلابة و المعالي اختيار الدول و الملك افتتار العجم و
 الترك تاج الملوك شمس الامرا ابي شجاع ذي القرنين بن عيين
 الدولة بن الامير غازي امير المؤمنين نزل الله في صحائف
 المعجود وسعة الخ

Compare with Gotha Library Cat., No. 2016.

The author in the preface, after briefly discussing his method of dealing with the subject, states that he has arranged the index also in tables. For the index he has traced six horizontal columns (ستة اقسام), the first is reserved to contain the number of each folio, and the remaining five contain the medicaments treated in each folio. For each drug sixteen horizontal columns have been drawn. The first contains the name of the drug; the second, its quality (*i.e.* whether it belongs to the animal, vegetable or mineral kingdom, etc.); the third, its varieties; the fourth, its selection; the fifth, its temperament; the sixth, its general properties; the seventh, its efficacy in the diseases of the head; the eighth, its efficacy in the diseases of the chest; the ninth, its efficacy in the diseases of the alimentary organs; the tenth, its efficacy in the external and general diseases; the eleventh, the method of its medicinal use; the twelfth, the medical measure of its use; the thirteenth, its injurious effects; the fourteenth, the correctives to its injurious effects; the fifteenth, its substitutes; and the sixteenth, its number.

The arrangement described above seems to be peculiar to the author, and to have been suggested to his mind by seeing Ibn Jazla's *Taqwīm u'l-Abdān*.

The work contains a description of five hundred and fifty drugs arranged in Abjad letters. Towards the end of the work an index of medicaments (also arranged in Abjad letters) having two or three names is supplied.

Copies: Berlin, No. 6455; Gotha, No. 2011; Cairo, vi., 16; Bodleian, p. 144, and Rāmpār, No. 82, p. 476.

Written in an ordinary Nasta'liq, the names of drugs being in red. The MS. contains marginal notes selected from *As-Sadidi* and other works.

Not dated. Circa 18th century.

No. 101.

fol. 317; lines 25; size 9 × 6; 7¼ × 4¼.

مصباح الأدوية و مقياس الشربة

MISBÂH U'L-ADWIYAH.

A dictionary of simple medicaments by محمد باقر بن محمد اصغر علي الاصفهاني, 'Alī Aṣḡar b. Muḥammad Bâqir al-Isfahâni.

Begins:—

الصدق الله الذي اودع بحكمته في المواليد و الاصطفاص مصالح
و منافع و رزقا للعباد الخ

The author, after eulogizing the *Tuhfat u'l-Mu'minin* of Muḥammad Mu'min at-Finkānabī (see Rien, *Persian Cat.*, ii., 477), states that as the *Tuhfat* is alphabetically arranged it cannot serve as a memorandum for practitioners. To meet this difficulty a work appeared with the title *Taqwīm u't-Tibb*, in which tables of the names of diseases with the names of medicaments used in each disease were drawn up. This work thus being very short did not serve the purpose, and the author, therefore, composed this work. It is divided into six *Muqaddimah*, thirty *Bābs*, and a *Khātimah*. The six *Muqaddimah* deal with the generalities of medicine as far as concerns the temperaments of drugs, their doses, etc. The thirty *Bābs*, like *Al-Muḡnī* and others, treat of the medicaments of the diseases of the several parts of the body; the only peculiarity in the arrangement being, that the medicaments under each organ are alphabetically arranged. The *Khātimah* comprises discussions on poisons and their antidotes. A complete list of contents is supplied in the beginning.

Written in a clear Indian *Naskh*, within red border lines, and contains copious marginal corrections throughout.

Not dated. Circa 18th century.

No. 102.

foll. 41; lines 14; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

هذه العجالة في تحقيق الهندبا هل انه مضر بالسعال ام لا

A critical review of a pamphlet of Muḥammad Sa'id b. Muḥammad Aḥsanu'd-Dīn al-Fārūqī of Fathpūr on the question whether endive (*Cichorium endivia*) is injurious for coughs or not. The critic does not reveal himself.

Beginn :—

الصد لمن خلق الانسان بكملة البالغة و شرفه بجهو المدركة
بقدرته الكاملة الخ

The text begins :—

قال الصد لله الذي هدانا لهذا ما كنا لنهتدي لولا ان هدانا
الله والصلوات و السلام على صاحب الكمة اليمانية سيد مصدين
الذي ما خلق الكون لولاه صلى الله وسلم عليه

The criticism begins :—

اقول ان ترك قوله صلى الله وسلم عليه لكان اصوب

The work is composed in a controversial spirit. The critic harshly condemns the views held in the text, and by quoting later authorities, such as al-Qarshī and the authors of *Tuhfat u'l-Mu'minin* and *Makhzan u'l-Adwiyah*, comes to a completely reverse conclusion than that arrived at by the author of the text. Sa'id shows that endive is not injurious to cough, while the critic comes to a reverse conclusion, showing that it is very injurious to cough, and its use in such cases is seriously objectionable.

The following quotation of the conclusions arrived at by the writer of the text and the critic will illustrate the above statement.

The author of the text concludes :—

قال و اذا احكمت ما قصصنا فلا يخفى عليك انه اذ شاف
طبيب مريضا به سعال ودواء آخر ينفع منه يزر الهندبا و اصله

فمما له بهما و اعطاه شيئا من شراب المتخذ من عدة عقاقير
فيه بزر الهند باواصلها فما اتى بصريمة لأكبيرة ولا صغيرة

The critic concludes:—

• وإن قد قصصنا من أول الرسالة الى آخرها من منافعها و
مضارها متمسكا من الثقة و المهرة فنقول ان استعمل طبيب
هذا الدواء من به صل و بطة الصوت و ضعال و الكان معه عدة
عقاقير آخر فقد ارتكب بكبيرة لا بصغيرة و لم يشف بل مات
فكيف الشفاء.

Written in a clear Indian Nasta'liq. The MS. contains other
marginal notes of the critic.

Not dated. Circa 19th century.

No. 103.

fol. 112; lines 13 to 14; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

A fragment of a treatise on medicine, comprising the following Faṣls
on the powers of the articles of food (alphabetically arranged) and other
necessaries of life:—

- | | |
|-----------------------------|----------------------|
| I. fol. 1. | في الشواكه |
| II. fol. 17 ^b . | في البقول |
| III. fol. 29 ^v . | في الصوب |
| IV. fol. 33 ^v . | في الاصباح والمطلبات |
| V fol. 36 ^v . | في الرياحين |
| VI. fol. 40 ^v . | في انواع الطيب |

- VII. fol. 50^a.
في الاعجاز وما يشرب منها و منافعها
- VIII. fol. 56^a.
في الالبدة و الفثاع
- IX. fol. 59^a.
في الملابس
- X. fol. 60^a.
في اللبن و ما يعمل منه
- XI. fol. 64^a.
في ذكر الماء و الشراب
- XII. fol. 75^a.
في ما يجب ان يراعى عند استعمال الشراب
- XIII. fol. 87^a.
في حفظ الصحة بشرب الماء و الشراب
- XIV. fol. 90^a.
في اللصوم
- XV. fol. 99^a.
فيما يكتب اللصم من الصنعة و غيره
- XVI. fol. 106^a.
في اعضاء الحيوانات المذكورة
- XVII. fol. 110^a.
في السمك

Beginn:—

الصمد لله الذي ضر و لفع . . . و بعد فهذا شذرة من الطب
وجدته مفردة عن اصلها الخ

The beginning and the short preface have been added by a later owner of the manuscript. The MS. contains notes of different owners. The earliest appears to be that of Muḥammad b. ‘Abdullah al-Hindī. The handwriting of the note of this first owner closely resembles that of the first page, and it is probable that he supplied the beginning and preface to this fragment. In the preface it is stated that the writer of the preface found this portion only and expresses his desire that any

man who may be fortunate enough to find out its remaining portion may add it to that.

The work appears to be of a later writer than Avicenna, who is frequently quoted as an authority.

fol. 1-61 deeply water-stained.

Written in an old Arabian Naskh.

Not dated. Circa 16th century.

PHARMACOPŒIA.

No. 104.

fol. 149; lines 19; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{1}{2}$.

قرا بادين القلانسى

QARÂBÂDIN-AL-QALÂNSÎ.

Pharmacopœia, by بدرالدین محمد بن بهرام القلانسى, Badru'ddîn Muḥammad b. Bahrâm al-Qalânsî, who lived about A.H. 600. The exact date of his death is not known. See Ibn Abî 'Uḡaybir'ah, ii. 31; Brock, i., 489, and Brit. Mus. Suppl., No. 796.

Begins—

قال الامام . . . محمد بن بهرام بن القلانسى . . . الصمد لله الحكيم
القاهر العزيز القادر الخ

The work is divided into forty-nine Bâbs, a full table of which is inserted in the preface. For the authorities quoted in the work see; Brit. Mus. Suppl., No. 796. For other copies see: Berlin, No. 6438, and Râmpûr, Nos. 190-2, p. 492.

This copy is written in a clear Nasta'liq, contains occasional marginal notes and corrections, and appears to be a fairly old and correct copy of the work.

Dated A.H. 782.

Scribe النورى

No. 105.

fol. 92; lines 21; size $7\frac{3}{4} \times 6\frac{1}{4}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الكتاب الأشرف في صناعة الدرياق المنقذ
للفسوس الشريفة من التلف

AL-KITÂBU'L-ASHRAF.

A treatise on the properties, uses, ingredients, and preparation of the celebrated Theriac, known to the east as ترياق الكبير and علي بن يوسف ابن عبد الله بن علي الصوفي, ترياق الفاروق, by علي بن يوسف ابن عبد الله بن علي الصوفي, المحدثي, 'Ali b. Yūsuf b. 'Aldullāh b. 'Ali at-Tanūkhī al-Maqdisī. He was the grandson of Rashīd-u'd-Dīn Abi 'Alī Maṣṣūr b. Abi'l Faḍl aṣ-Ṣūfī, who prepared the Theriac for Al-Malikul 'Adil (A.H. 596-615 = A.D. 1199-1218) the fourth of the Ayyubid sovereigns of Egypt, and who was a pupil of Abū Ja'far Ahmad b. Muḥammad al-Ġāfiqī (d. A.H. 560 = A.D. 1165), the celebrated Spanish physician and botanist. (See *Ibn Abi 'Uṣaybi'ah*, ii., 52, and *Brook*, i. 488.)

The author states, fol. 8^v, that he was greatly attracted towards the study of Botany. For a knowledge of the uses and powers of drugs he consulted the works of:—(1) Dioscorides; (2) Galen; (3) Al-Ġāfiqī; (4) Ibn ul-Wāḥid; (5) Ibn Juljul; (6) Ibn ul-Ash'aṣ; (7) Abū Ḥanīfat-ud-Dīnawarī; (8) Avicenna; (9) Rhazes; (10) Ibn ul-Jazzār, and others; but knowing the insufficiency of book-knowledge without a practical acquaintance with the subject, he travelled with his teacher and grandfather Aṣ-Ṣūfī through the mountains and plains of 'Irāq, Armenia, Sicily, Antioch, Anatolia, and Cyprus, and Rhodes Islands to get a practical knowledge of the drugs. During his travels he met with the celebrated botanists of his time, such as Tāj-al-Balḡārī and Ibn-ul-Bayṭār, with the latter of whom he discussed many botanical problems, and found out that he possessed very little practical knowledge. He composed this work in A.H. 656, as will appear from the colophon quoted below.

Begins—

الحمد لله مدبر الأمور العالم بما يصدق في الأزمان الخ

This work is dedicated in the following terms:—

و ارجب الى الله في بناء من حصه من خلقه بتدبير الامم

الجامع للفصائل و المؤثر للكم ميدنا و مولانا الصاحب الوزير
الكبير الفطير الاشرف شرف الدين شرفه الله بفضله

The work all through gives clear indications of the author's practical acquaintance with the subject, which he treats very exhaustively.

Written in an old Arabian Naskh. Completely worn out by damp, so much so that the paper is perishing. The colophon reads thus:—

و وافق الفراغ من تجميعه . . . ثامن القعدة ست و خمسين و
ستماية

Not dated. Circa 16th century.

Scribe علي بن محمد ابن علي الشرييني الشافعي المتطبب
بدارالشا المشر

No. 106.

fol. 271; lines 14 and 13; size $8\frac{1}{4} \times 5\frac{1}{4}$; ($5\frac{1}{2} \times 3\frac{1}{4}$ and $7 \times 3\frac{1}{4}$).

I.

fol. 1-224.

منهاج الدكان

MINHÂJ-U'D-DUKKÂN.

Pharmacopœia of العطار بن حفاظ الكهن بن العطار بن ابى نصر بن حفاظ الكهن بن الاميرالي
الاميرالي, Abu'l Munâ b. Abi Naṣr b. Ḥaffāz al-Kuhin b. Al-'Aṭṭār
al-Isrâ'îlî al-Hārânî, who composed this work in A.H. 658 = A.D. 1260.
See Brock, i, 492, and Ḥajj Khalifa, v, 202.

Begins without doxology:—

الباب الاول فيما ينبغي لمن استصلح نفسه الخ

After a complete list of the twenty-five Bâbs into which the work is divided, the first begins, fol. 2*, as follows:—

الباب الاول . . . اعلم وفئتك الله لطاعته الخ

Contents:—

Bāb i.	fol. 2 ^a .	Bāb x.	fol. 82 ^a .	Bāb xviii.	fol. 136 ^a .
Bāb ii.	fol. 4 ^a .	Bāb xi.	fol. 90 ^a .	Bāb xix.	fol. 144 ^a .
Bāb iii.	fol. 30 ^a .	Bāb xii.	fol. 92 ^a .	Bāb xx.	fol. 154 ^a .
Bāb iv.	fol. 39 ^a .	Bāb xiii.	fol. 100 ^a .	Bāb xxi.	fol. 161 ^a .
Bāb v.	fol. 42 ^a .	Bāb xiv.	fol. 108 ^a .	Bāb xxii.	fol. 194 ^a .
Bāb vi.	fol. 54 ^a .	Bāb xv.	fol. 115 ^a .	Bāb xxiii.	fol. 196 ^a .
Bāb vii.	fol. 69 ^a .	Bāb xvi.	fol. 126 ^a .	Bāb xxiv.	fol. 197 ^a .
Bāb viii.	fol. 69 ^a .	Bāb xvii.	fol. 132 ^a .	Bāb xxv.	fol. 203 ^a .
Bāb ix.	fol. 70 ^a .				

The present copy, except wanting the doxology and the preface, is otherwise complete. Compare with Brit. Mus. Cat., No. 801, ii.

The author mentions, fol. 80^a, the name of Qāḍī Faṭḥ u'd-Dīn, who was dead at the time of the composition of the work, but from whom personally he received some prescriptions.

Lacuna occurs in foll. 49^a, 175^a, and 177^a.

Folios 225 and 226 are left blank. Copies: see above.

Written in an elegant Indian Naskhī, and contains occasional marginal corrections and notes. The work is named in the colophon.

Dated A.H. 1143.

Scribe کمال

II.

foll. 227-271. A Persian treatise treating of prescriptions for the diseases of the eye, imperfect at the beginning.

Begins abruptly somewhere in the fourth Bāb on شیاف as follows:—

عدد داروها له است بسایند و بصور یبزند و بسپیدند عایه
مرغ برشند و شیاف کنند و بوقت حاجت بکار دارند تسه دیگر
آز موده نافع است مور ساده و زیش را و خوارب مشوط را که
در چشم باشد الخ

The work consists of twenty-one Bābs, the last being on the general experience of physicians باب بست و یکم در تجارب علما. A Persian Risalah on ophthalmy is noticed in Hāji Khalifa (iii., 432) compiled by Ibn Zayn Muḥammad al-Kaḥḥāl and having رسالة الکحالی as the title, but it is said to have been divided into twenty-five Bābs,

Written in an ordinary Nasta'liq. Slightly wormed and water-stained throughout.

Dated Sha'bān, 1143.

No. 107.

Lines 24; size $11\frac{1}{2} \times 6\frac{3}{4}$; $8 \times 4\frac{1}{2}$.

الجزء الأول من قرايانين علويخان

QARĀBADĪN-I-'ALAWĪ KHĀN.

The first part of a vast pharmacopœia, by معتمد الملوك حكيم محمد هاشم بن حكيم محمد هادي المعروف بحكيم سيد علوي خان, Mirza Muḥammad Hāshim, who was afterwards distinguished by the title of 'Alawī Khān and Mu'tamad n'l-Mulūk. He belonged to a distinguished family of physicians of Khurāsān. His grandfather left Khurāsān and settled with his family in Shirāz, where 'Alawī Khān was born in Ramadān, A.H. 1030 = A.D. 1662. Hākīm Muḥammad Hādī, the father of our author, distinguished himself in medical and surgical practice, and was a good calligrapher. 'Alawī Khān received his early insight into medicine from his father, and subsequently from Mullā Luṭfullāh, of Shirāz, and 'Akḥund Masiḥī. In A.H. 1111 = A.D. 1699 he came to India and entered into the service of Awrangzib, who appointed him as a personal physician to Prince A'zam Shāh, afterwards known as Shāh 'Ālam Bahādur Shāh, of Delhi. Shāh 'Ālam, after his accession to the throne, bestowed fresh grants upon him and gave him the title of 'Alawī Khān. After Shāh 'Ālam's death he treated Muḥammad Shāh with great success, who rewarded his services by giving him the title of Mu'tamad n'l-Mulūk and raised him to the command of 6,000, with an increase of his pay to Rs. 3,000 per mensem. He was at the zenith of his fame when Nādir Shāh sacked Delhi, and who on his return took him to his capital. He wrote many valuable works, all of which give indications of his encyclopædic mind and spirit of critical investigation, not very common among eastern writers. Many contemporary poets eulogized him, of whom Muḥtaṣṣim 'Alī Khān, who had the poetical title of Hāshmat, writes the following quatrain in his praise:—

ای دمنست تو دستگیر مر شاه و گدا

از فیض تو در مان طلبان کامروا

خلقي گوید کہ میکنی کار مسیح
من میگویم کہ میکنی کار خدا

To thee for comfort kings and beggars fly;
Helpers of others on thine aid rely.
Men say thou dost perform the work of Christ;
I say it is the work of God most high.

He died in A.H. 1162 = A.D. 1749, at the age of eighty-two, in Delhi, leaving no heir. The author of *Miftāh u't-Tawārīkh* (p. 496) mentions the following line which gives the date of his death:—

بر ملک رفت مسیحاتی جدید

His properties, at the intervention of *Safdar Jang Bahādur*, were given to *Hakim 'Alī Naqī Khān*, the son of his sister. See *Mir'at-i-Āftāb Numā*, of *Shāh Nawāz Khān* (Lib. Copy), foll. 222^a-225.

Begins:—

بسم الله الرحمن الرحيم في بيان مقدمات يجب علينا
ذكرها قبل ذكر نسخ المركبات حتى يصير المتعلم عارفا على
تركيب الادوية لكل مرض مرض الن

Before entering into the details of prescriptions the author, in three *Muqaddimas*, describes the causes necessitating the compounding of medicaments, the method of finding out how many component drugs are required for a particular preparation, and the way of calculating their respective weights necessary to produce the desired effect. The rest of the work is arranged alphabetically.

The rules of *Pharmacopœia* set forth systematically by *As-Samarqandī* in his *'Uṣūl u't-Tarākīb*, and adopted, improved and treated along with each preparation by *Al-Anṣākī* in his *Tadkīrah*, find further development in this work. Here each preparation is preambled by its rules and principal uses, which is followed by its most reliable prescription, with a detail of the authentic and important changes made by subsequent authorities; and, while concluding, the author, never fails to add his own views and the changes he has effected to adapt it to the Indian climate. Thus the work is a monumental representation of the mode of criticism, observation and adaptation made by the Indian physicians. A note on the titlepage runs thus:—

التصنف بتصريفك الشوق هذا القرايدين على ترتيب العلل و
هو لجالينوس الزماني نواب معتمد الملوك حكيم علويان الشيرازي

مد ظله العالي في بلدة دار الخلافة شاهجهان آباد . . . ابن
رحمت يار خان عنايت الله المخاطب من جانب السلطان العهد
برحمتيار خان

The words *مد ظله العالي* in the above passage indicate that the author was alive when this copy was transcribed. The date A.H. 1159 in the colophon supports the above assumption, making it quite evident that the work was transcribed three years before the death of the author.

Written in an elegant Indian Nasta'liq. Water-stained and slightly wormed.

MIXED CONTENTS, IN MEDICINE.

No. 108.

fol. 322; lines not fixed; size $6\frac{1}{2} \times 4\frac{1}{2}$.

مجموعه في الطب

MAJMU'AH. No. 1.

I.

fol. 1-39.

رسالة ما السبب

RISÂLAT-U-MA'S-SABAB.

An anonymous pamphlet dealing mostly with physiological expositions of facts connected with medicine.

Begins:—

الحمد لله و الصلوة على محمد وآله ما السبب في اختصاص
الإنسان أن يطول شعر راسه الخ

The author does not reveal himself; the latest writer among the authorities is Al-Qutb-ush-Shirāzi (d. A.H. 710), who is quoted with the title Al-'Allamah.

The pamphlet is in the form of questions and answers, every question beginning with the words ما السبب (What is the cause of?). Though small in bulk, this pamphlet sets forth in a striking manner the problems of physiology as they were known to the Arabs.

Written in an ordinary Nasta'liq.

Dated A.H. 1275.

Scribe جني لال

II.

fol. 39^b-40^b. Simple medicaments for:—(1) stopping hamorrhages; (2) killing worms in the bowels; (3) lessening pain; (4) removing large abscesses—their softening and concoction; (5) dispersing wind in the stomach; (6) healing wounds, etc.

Begins:—

قاطعات الدم المد اس وبر الارلب وبر اللشاح قرن الايل
المصرق الع

and ends thus:—

ضداد الصوصه . . . يشفع بعون الله تعالى

Probably selected by the scribe from other works. Written in the same hand as above.

III.

fol. 41-130.

ارجوزه

The celebrated 'Urjūzah of Avicenna (d. 428 A.H.). The Muqaddimah is supplied by some later writer. After a short preface by Avicenna himself, the 'Urjūzah proper begins on fol. 46^a.

Begins:—

مقدمة لما كانت هذه الرسالة الشريفة منظومة اعجبت ان
اجعل لها مقدمة الع

Avicenna's preface begins on fol. 44^a thus:—

قال الشيخ لما جرت عادة الصكماء و الفضلاء التذماء بخدمة
الملوك الع

The *Urjūzah* begins on fol. 46^r thus:—

الحمد لله الملك الواحد
رب السموات العلى الماجد

Avicenna dedicates this work in the following terms:—

و التبعث منى الحكماء فقدمت حضرة سيدنا الفقيه الاجل
القاضي السني العجل اطل الله بقاءه و ادام عزه و علاه . . .
بهذه الأرجوزة المشتملة من الطب على جميعه

The work concludes with an addition of Avicenna's translation of the ode on the preservation of health by Hakim Tayāḡlūq (تياذوق), a celebrated physician of the time of the Umayyads and a court physician to Ḥaǧǧāj b. Yūsuf. (See Ibn ul-Qifṭī, p. 105; *Fihrist*, p. 303; and Ibn Abi 'Uṣaybi'ah, i., 121.)

This ode begins:—

لوق اذا استطعتم ادخال مطعم
على مطعم من قبل فعل الهواضم
.
و وفر على الجسم الدواء فانها
لقوة ابدان اشد الدعائم
خصال بها اوصى الحكيم تياذوق
اذا العدل لو شروا ملك الاعاجم

With a Persian poetical version beginning:—

تا طعامی نگذرد از معدة پر بالای آن
هر طعامی کان غوری باشد ترا عین زیان
.
پس بگو تو غیردار و بربدن بشنوز من
کان بود بهتر مستون بهر قوام مردمان

For other copies see Br. Mus. Sup. No. 891; Berlin, Nos. 6268, 6395-99; Batavia, iii., pp. 241-2, and 261, 264; Cairo, vi., 2-3; *Nūr Uṣmaniyyah*, No. 3458, p. 196; and Rāmpūr, Nos. 2-5, 467. The *Urjūzah*

has been lithographed in Lucknow A.H. 1261. A commentary upon this Urjūzah has been noted above.

Written in clear thick Nasta'liq, with copious marginal notes throughout.

Dated A.H. 1255.

Scribe چنی لعل کہتری

IV.

fol. 131-132*. The prescription of a well-known electuary entitled Al-Fulāniyā (الفلوليا), copied with abridgement from Ḥakīm 'Imād-u'd-Dīn's pamphlet on the opium. The ingredients of this preparation are described in a highly metaphorical or veiled language, to which explanations are supplied.

Begins:—

ذكر السيد عماد الدين محمود التيمرازي صفة معجون الفلوليا في
رسالة الفها في خواص الافيون بعبارة هذه خلاصتها ان

V.

fol. 132*-137.

رساله قبریہ

The famous Risālah Qabrīyah of Hippocrates (for life see above) on the twenty-five propositions prognosticating the exact time of death. A commentary on this work will be noted below.

Begins:—

هذا فصول في البشور و جدت في قبر البشرا في الالذار الموت
وهي خمسة و عشرون فصلا ان

Written in ordinary Nasta'liq. Repeatedly lithographed in India.

VI.

fol. 136-137*. Nine Persian verses on a general geography of the world.

Begins:—

ازحد مشرق بمغرب را صد ان گردیده اند
بروبر ابادي و ويرانه اش را دیده اند

یکهزارش در حد اصدام از مصرست و شام
هم عراق تا بعد روم باشد و السدم

Written in an ordinary *Shikast* *amiz* *Nasta'liq*.

Dated Ramadān A.H. 1249.

Scribe چنی لعل

VII.

fol. 137^a. Two quaint methods of finding out whether a patient will survive or die.

The first method runs thus:—

Blinas (Albinus, the celebrated peripatetic philosopher) says that if you wish to know whether a patient will survive or not, then take three pieces of salt of the weight of a Danaq or one-half Dirham each, and throw them on a fire lighted in an earthen pot, which should be placed at the door of the house occupied by the patient. Now, if the salt is thrown out of the fire in the direction of the house the patient will survive, if it is thrown away from the house he dies, and if it remains in the fire the disease will be prolonged but the patient will ultimately recover.

The contents of the second are as follows:—

Alexander said that if a patient fell dangerously sick and you want to know whether he will survive or not, then take a little of fermented paste, rub the hands and feet of the patient with it and throw it before a hungry dog. If the dog partake of it the patient will survive, while if he leaves it untouched the patient will die.

After these two peculiar ways of knowing the so-called destiny of the patient a prescription of an opium pill (حب افیون) is copied from Qarābādīn-i-Qalānsī.

VIII.

fol. 138-163^a.

رساله فی الباه

A pamphlet on the procreative power of man, by فتح علی بن حکیم, حکمت الله خان غلث الرشید عبد الشافی خان مسیح الملک, Fath 'Alī b. Hākīm Hikmatullāh Khān, the eldest son of Hākīm 'Abdu'sh-Shāfi Khān Mas'ūṭ-Mulk, a well-known physician of India of the 12th century A.H.

Begins:—

الصد [sic] والصلوة علی نبیه . . . اما بعد فهذه الصثیر المسمی

يفتح علي بن حكيم حكمت الله خان . . . مسيح الملك . . . اردت
ان اكتب رسالة في الباء لان عموم من الناس احتياجا اليه الخ

A copy of this work exists in the Rāmpūr Library (Cat. No. 93, p. 487).

Written in an ordinary Nasta'liq.

Dated Šafar 1269.

Scribe چني لعل

IX.

fol. 163^o.

Many notes of general medical import copied from various sources.

Begins:—

الفائدة اعلم ان الطب علم عظيم لشعبه و قدره . . . و لميت في
الشرح الخ

X.

fol. 164-177^o.

الرسالة في الادوية المركبة

A pamphlet on compound medicaments. It is drawn up in a manner to serve as a dispensary guide and a pocket memorandum.

Begins:—

قال العبد الضعيف . . . اسد علي ان هذه فوائد حبيبة و
قواعد غريبة و نسخ مجربة لطيفة و تراكييب مضمرة شريفة من
معمولات التصدير المدقق و الصبر المصطفى و الذي و استاذي الشيخ
دارويش مصد . . . قال رحمة الله هذه الرسالة في الادوية المركبة
وما يتوقف عليها

The author, Shaykh Darwish Muhammad, seems to be an Indian writer of the 13th century A.H., because he quotes Hakim Sharif Khān (d. 1231 A.H.) as one of his authorities on fol. 176^o.

Contents.

fol. 164^o. Faṣl i. Points necessary to be remembered before proceeding to treat a patient.

في امور يجب استحضارها قبل المداوات

fol. 164^b. Faṣl ii. On the canons of compounding medicaments.

في قانون تركيب الادوية

fol. 165^a. Faṣl iii. On the changes made by a physician in the course of treatment.

في تصرفات الطبيب عند مداواة و المعالجة

fol. 166^a. Faṣl iv. On the canons of the weights of medicaments.

في قوانين اوزان الادوية

fol. 166^b. Faṣl v. On the canons of knowing the degree of the temperament of a compound medicament.

في قانون معرفة درجة الدواء المركب

fol. 166^b. Faṣl vi. On the number of compound preparations.

في تعداد الادوية المركبة

The sixth Faṣl is divided into four Kalimās. Kalimah i. treats of the refrigerants (المطفيات), the watery essences (العرقيات), the viscous medicaments (لغابي), and the juices or milks of plants (حليبي). Kalimah ii. treats of soaked or boiled liquid preparations (في الشوحات). Kalimah iii. treats of decoctions. Kalimah iv. on powders.

Written in an ordinary Nasta'liq. A copy of this pamphlet exists in the Rāmpūr Library (Cat. No. 99, p. 479).

XI.

fol. 178^a-190^b.

رسالة الفصد للشيخ الرئيس

Avicenna's pamphlet on venesection. This work is not noted in the list of his works given by his biographers.

Begins:—

بسم الله . . . رسالة الفصد للشيخ الرئيس وهي عشرة ابواب

الح

The work is divided into the following ten Bābs:—
fol. 178^a.

الباب الاول في حد الفصد

fol. 178^b.

الباب الثاني في الاعراض المقصودة بالقصد

fol. 179^a.الباب الثالث في كيفية القصد في الجملة و كيفية قصد الشرائع
و العروق العائرةfol. 182^a.الباب الرابع في منافع هـد القصد عند قصد عرق ما يضر اليد
و كيفية الرباط الاول و الثانيfol. 182^b.الباب الخامس في العروق المقصودة على الاكثر و كيفية قصد
كل واحد منهاfol. 184^b.الباب السادس في ذكر العلل التي يقصد بها كل واحد من
تلك العروقfol. 185^b.

الباب السابع في العلل التي ينفع بها القصد

fol. 187^a.

الباب الثامن في العلل التي تضر بها القصد

fol. 187^b.

الباب التاسع في تدارك خطأ القصد

fol. 187^b.

الباب العاشر في شروط الماخوذة على القاصد في القصد

Written in an ordinary Nasta'liq. A copy of this work is noted in the catalogue of the Rāmpūr Library, No. 99, p. 480.

XII.

fol. 190^a-197.

رسالة في حفظ الصحة للشيخ الرئيس

Avicenna's pamphlet on the preservation of health. This work also has not been noted in the list of his works mentioned by his biographers.

Begins:—

عنه رسالة في حفظ الصحة للشيخ الرئيس رحمه الله بعد
الديباجة تقول الخ

The preface has been omitted by the scribe, the rest consists of the following thirteen Bābs:—

I. fol. 190^a.

في ذكر الكيفيات

II. fol. 190^b.

في ذكر الاعتدال و تقدمه على سائر الطبائع والفصول

III. fol. 191^a.

في ذكر الابدان وما يحتاج اليه لحفظ الصحة. ذكرها مجمل

IV. fol. 191^b.

في تدبير كل يوم

V. fol. 192^a.

في السواك ومنفعته و ذكر الاشجار التي يتخذ منها و السنوات
النافعة لكل مزاج

VI. fol. 192^b.

في الرياضة و منفعتها و كيفية استعمالها و ما يجب ان يستعمل
عند تركها

VII. fol. 192^b.

في هيئة الصيام و منفعته و كيفية استعماله و التدابير التي يجب
فيه و غيب الخروج منه

VIII. fol. 193^a.

في تناول الطعام و وقته و مقداره و ما يحتاج في تقديمه وتأخير
و ترتيبه

IX. fol. 194^a.

في الشراب و انواعه و بيان منفعته و معناه و كيفية استعماله
و ما ينقل به و علاج الصمار

X. fol. 195^a.

في ماهية النوم و منفعته و كيفية استعماله

XI. fol. 195^a.

في الشصد و الصامة و منشعتها و الدلال الموجبة لهما و اختيار
الايام و المواضع الموافقة لهما و ما يستعمل فيها من الاطعمة و الاشربة
بعثب اخراج الدم بالشصد و الصامة

XII. fol. 196^a.

في الاسهال و منشعته و تدبير كل استشرع

XIII. fol. 197^a.

في ذكر اختيارات الايام

Written in the same hand as above. A copy of this work has been noted in the British Museum Catalogue (p. 455) without the author's name, but the beginning quoted there agrees with that of the present copy.

XIII.

fol. 198^a-200.

رسالة في شطر الغب

An anonymous pamphlet on Semîtertian fever.

Begins:—

بعد حمد الله و الفناء عليه كما هو امله و مستعثة فاول ما يجب
على الطبيب ان يبدأ به هو معرفة العلة بجنسها و نوعها و مقدارها
الح

Written in the same hand as above. Probably the work noted in the Râmpâr Catalogue, No. 98, p. 479, is identical with the present work.

XIV.

fol. 200^a-202.

رسالة في الحرارة الغريزية

An anonymous pamphlet on the animal heat of the human body.

Begins:—

ترى اصناف الحيوان و النباتات يتم افعالها الغذائية و التوليدية
بحرارة معسومة تقوي بثوئها و تضعف بضعفها الح

Written in the same hand as above.

XV.

fol. 202^b-205.

رساله اغذية

Muhammad Ibn Zakariyā-'r-Rāzi's pamphlet on aliments. Probably this is the work noticed by Ibn Abī 'Uṣaybiḥī (I 131) in the list of Rhazes' works, as *مقالة في الاغذية مختصرة*.

Begins without doxology and preface as follows:—

من لا يريد ان يسرع عليه الشيب يجب ان يكون التداوي الخ

XVI.

fol. 206-210^a.

رساله در بيان حیات مرکبه

A pamphlet in Persian, on compound fevers by Ḥakīm Rustam Jurjānī. In the colophon it is stated that Ḥakīm Rustam was originally the court physician of Khān Ahmad of Gilan (probably Kārkiyākhān Ahmad, the king of Jilān, who was, after a reign of thirty-one years, deposed and imprisoned by Shāh Tahmasp Ṣafawī in A.H. 974 = A.D. 1566. He was restored to his kingdom in A.H. 985 = A.D. 1577 by Shah Muhammad, but had again to abandon it in the time of Shah 'Abbās. He appears to have been alive in A.H. 1002 when Haft Iqlīm was composed. See Haft Iqlīm Library copy, fol. 312.) He subsequently left his native place and entered into the service of Sultān Nizām Shāh of Deccan. (The Nizām Shāhs remained supreme in Ahmadnagar from A.D. 1490-1595. See Lane Poole's Muhammadian Dynasties, p. 320.)

Begins:—

مپاس بیثیاس حکیمی را که روح نشانی را از اعصاب دماغی
جهت حس و حرکت باعضای بسیطه و مرکبه حیوانی رسانید الخ

In the preface it is stated that this work was composed at the time when Nizām Shāh invaded Bijapore and laid siege to its fortress. By Nizām Shāh our author probably refers to Burhan Nizām Shāh I, who led several campaigns against the 'Ādil Shāhs of Bijapur (see Scott's Farishta and Muhammad Ibrahim's Basātin-i-Salāṭin Library copy).

Tables showing the combinations of the cardinal humours to produce different fevers occupy two opposite pages.

Scribe لال چنی

XVII.

fol. 210^a-212.

لسفة برشعشا

Abul Barakât's prescription of a well-known electuary entitled *Rawha'shâ*, with a solution of the language used to express it in Persian.

XVIII.

fol. 213-227.

رساله خواص ادویه جدیدہ

A pamphlet on the properties of the newly introduced medicaments by Ahmad b. Lutfallah al-Maulawi Âfîndî.

Begins:—

الصلی للہ رب العالمین . . . اما بعد فاقول ان طائفة الاغریخ
المہتممین لصناعة الطب

In the preface it is stated that, when the French found out that in America there are many plants possessing powerful medicinal properties, they introduced them into their *Materia Medica*. A Turkish physician translated their properties from the French to the Turkish language, which the present author translates into Arabic.

The following medicaments are treated in this treatise:—

I. fol. 313^a.

شجرة السبي وهوتقال بلذمنطور

II. fol. 217^a.

عشبة المغرية ويقال مبارثيا

III. fol. 218^a.

صافشواس

IV. fol. 220^a.

چوب چيني

V. fol. 221^a.

مچوقان

VI. fol. 222^a.

چلابہ

VII. fol. 223^a.

قوتاعنبا

This work has been printed in the Qarābādīn Kabīr in Calcutta.
Written in the same hand as above.

Scribe جنى لال

XIX.

fol. 228-282.

تنقيح المراق و الاحتراق

Tanqih u'l-Mirāq-i-wa'l-Ihtirāq, a pamphlet differentiating the diseases arising from burnt humours and from those owing to the infection of the peritoneum by الطاري القادري محمد داد الصنفي the قاضي البرهاني التري, Muhammad Dād al-Ḥanafī, a clever Indian physician of the eleventh century A.H.

Begins:—

الصدق لله الصليم الذي هو بالصدق حقيق . . . اما بعد فيقول
... محمد داد الصنفي القادري الطاري البرهاني التري
لما كان مرض المراق و الاحتراق من امراض المشتبهة في غاية
الاشتباه الن

The colophon contains the enumeration of the authorities consulted. These are the famous authors, such as As-Samarqandī, Al-Qarshī, An-Nafsi, etc. Especial mention is made of a Persian pamphlet of Sharaf-u'd-Dīn Buzurg Ummayd on this subject, which the author says he has wholly translated from Persian into Arabic:—

و خصوصا رسالة الفارسية للفاضل الشرف الدين بزرگ اميد
عالي اوردها بتمامها في هذه الرسالة و نقلتها من الفارسية
الى العربي

A copy of this work is noticed in the Catalogue of the Rāmpūr Library, No. 50, p. 472.

XX.

fol. 282. Notes on prognostics, incomplete towards the end.

Begins:—

في العلامات بها يستدل على احوال المريض من حيث السلامة
و الضعف قال حكيم سرور من مشطط قوله الن
من ثم and breaks off abruptly from

XXI.

fol. 283-287.

رسالة المسقى تهذيب الحكمة

TAHDÎB-U'L-HIKMAH.

A pamphlet treating of pulse and alvine discharges. The author does not reveal himself.

Begins:—

الصدق لله المنفرد الذي خلق جميع الافراد الخ

Contents:—

Faṣl i. fol. 283^a. On the pulse. في النبضFaṣl ii. fol. 284^a. On the urine. في البولFaṣl iii. fol. 286^b. On excrementum alvi. في البراز

XXII.

fol. 288^a-294.

الرسالة للشيخ في الاسئلة و الجواب

Avicenna's pamphlet in reply to the fifteen questions of general medical bearing put to him.

Begins:—

هذه مسائل معدودة من املاء الشيخ الرئيس ابي علي بن
سينا الخ

These are the questions which are answered in this pamphlet:—

I. fol. 288^a.

اذا حدث في عضو من الاعضاء وجع و سببه سوء مزاج
فلا يمكن ازالة ذلك الوجع الا بقطع سببه فكم الاسباب الموجبة
للوجع من جملة سوء المزاج الساذج الذي لامادة معه و امكن سببه
سوء مزاج مادي فكم عدد الاقسام المتغيرة لكل مادة على
حد ثها مجموعا حتي يتعدد اقسام العلاج بتعدد ها

II. ib.

الاورام الحارة بالي ادوية يعالج من خارج البدن اذا كانت ظاهرة

III. fol. 289^a.

ما معني نضج الذي يكثر استعماله فيما بين الاطباء و يضطر الى معرفته في جميع الامراض المادية

IV. ib.

* كم شي يتشدد الطبيب عند جس النبض وما هو

V. fol. 289^b.

اذا عرض وجع في عضو من الاعضاء و استعمل تدبير مسخن و تدبير اخر مبرد مثلاً ضد بشي بارد فغف الوجع بعد التدبير المسخن و احتاج بعد التدبير المبرد فما تدبير ازالة ذلك الوجع

VI. fol. 290^a.

ما الفرق بين النبض السريع و المتواتر

VII. fol. 290^b.

ما الحالة المتوسطة بين الصحة و المرض ولا واسطة بينها في الحقيقة تبين ذلك عن حديثها

VIII. fol. 291^a.

ما الفرق بين الرسوب الطبيعى و العام و المدة

IX. ib.

ما الفرق بين التشنج و التمدد و الكزاز

X. fol. 291^b.

ما السبب العطش

XI. fol. 291^c.

اجمع الاطباء على ان الحمى حرارة غريبة يشتعل في القلب و يذهب في الشرائين الى جميع البدن فيضر بالافعال الطبيعية و شرح هذا الصد مشروح عندهم مذكور في كتبهم ثم ذكروا حميتين يسمى احد منهما الثيالوس و الاخرى ليثوريا يبرد الباطن في احد منهما و الظاهر في الاخرى فكيف يكونان حميتين و لا يبعث فيهما الحرارة الى جميع البدن

XII. fol. 292^a.

المريض اذا احس رائحة طيبة فعلى ما يدل ذلك

XIII. fol. 292^b.

اجمع الاطباء على ان المزاولة المايضت من جوهرة غليظ
القوام و متوسطة اذا عملت فيه الحرارة و تعدا مشهور عند هم
فكيف صار الهندياء يارد و مرارة

XIV. fol. 293^a.

ما معنى قول بشرط مقدم الاطباء ان الضامسية اردأ الصميات
لانها يكون قبل السل و بعده

XV. fol. 293^b.

ما معنى لفظ الضامسية التي يكثر استعمالها الاطباء كما يقولون
مثلاً ان الثاوانيا نافع من الصرع و ذبل الذئب نافع من الثولنج
الرئصي بغامسية

Ibn Abi 'Uṣaybi'ah (II. 20) notices among the works of Avicenna
اجوبة لسؤالات, which he says were set by Abu'l Hasan al-Āmirī, and
which consisted of fourteen questions. This work is probably identical
with the one noticed by Ibn Abi 'Uṣaybi'ah.

XXIII.

fol. 295^a-322.

الرسالة الموسومة بالفصول

A pamphlet entitled "The Aphorisms of Avicenna." In the
colophon it is stated that this pamphlet is based upon the lectures of
Avicenna.

المستفادة من مجلس الشيخ الجليل رئيس الصكما ابي علي
بن سينا

Begins:—

فصل في معرفة النفس و النبض الخ

This treatise consists of seventy-eight Faṣḥa on the general rules of
the medical art.

The last Faṣḥa begins:—

كل دواء يشفى بالالدع فهو ينبت اللحم الخ

The similarity of handwriting throughout this collection indicates that the whole of this copy was copied by Chunni Lal Khatri.

Dated A.H. 1275.

No. 109.

fol. 69; size $1\frac{1}{2} \times 6$.

مجموعته في الطب

MAJMU'AH. No. 2.

I.

fol. 1-12.

شرح رساله قبريه المسمى بالصادقيه

AŞ-ŞÂDIQÎYAH.

A commentary upon the celebrated *Risâlah Qabriyah* of Hippocrates (on twenty-five propositions prognosticating the exact time of the death of a patient) by Muḥammad Yāsuf b. 'Abdul-Laṭîf, who composed this work in A.H. 954 = A.D. 1547.

Begins:—

الصدق لله الذي خلق الموت و الحيوة و طار على اللسان
بحكمه و قدرته المسامحة . . . و بعد فهذه رسالة شريفة . . . في
الطب لاستاد الحكماء . . . بشرط . . . المسامحة بالقبويه . . . اريد ان
اكتب لها شرحا يفتح عن و جوه خرايئها الاستار و يكشف ما
في مشائلها من كنوز الاسرار و يحل مشكلاتها و يتصل مجملتها
الى

In the preface it is stated that the work was composed at the instance of Qutlul-Aqtâb Shāykhul Islām Muḥammad Ṣādiq, and the work is therefore entitled Aş-Ṣādiqiyah.

The commentary begins:—

قال الامستاد ابشراط فصل اذا كان وجه المريض فيه ورم لا تجد
له صيب بان كان دمويا يعرف بعلمائه من حمرة لونه و غير
ذلك الخ

The colophon reads thus:—

قد وقف على تاليف هذا المرح بعون ملك الوهاب الشير
الى الله العجيب محمد يوسف بن عبد اللطيف طبيب عثر الله
ذنوبهما في وسط يوم الاثنين من شهر رمضان المبارك سنة اربع
وخمسون وتسعمائة اللهم احثر لمولته ولسواده ولقائه ولعن
فيه بعين الصواب

It is probably the autograph copy of the author, for the paper used resembles those used in the middle of the 10th century A.H.

Water-stained throughout. Written in an elegant Persian Naskh. Folio 12^a is left blank. Folio 12^b contains three prescriptions copied from different sources.

II.

fol. 13-21^a.

بر الساعة

Rhazes' celebrated pamphlet on immediate cures. A copy of this pamphlet has been noticed above.

Begins:—

قال الفاضل الفيلسوف الكامل محمد بن زكريا الرازي كتب عند
الوزير ابو التامم بن عبد الله الخ

Written in an ordinary Shikastāmiz Nasta'liq.

Fol. 18^a is left blank. Fol. 18^b contains a note from Galen on the action of purgatives, and fol. 19-20 comprise miscellanies of jugglery for finding out on what finger the ring is. Fol. 21^a blank.

III.

fol. 21^b-46^b.

كتاب الفصول لابشراط

The celebrated Aphorisms of Hippocrates, two commentaries of which have been noticed above.

Begins:—

العمر قصير و الصناعة طويلة و الوقت ضيق و التجربة خطر
و القضاء عسر و قد ينبغي لك ان لا تقتصر نوعي علي فعل ما
ينبغي دون ان يكون ما يفعله المريض و من يحضره كذلك و
الاشياء التي من خارج الع

For a description of this work and its commentaries, see Berlin Cat., Nos. 6221-6226.

Written in an ordinary Nasta'liq.

Lines 11; size $5\frac{1}{2} \times 3\frac{1}{2}$. foll. 45-46 are left blank.

IV.

foll. 47-53.

رساله قبريه

The celebrated Risalah Qabriyah of Hippocrates, a commentary of which has been noticed above.

Ibn Abi 'Uṣaybi'ah (I. 28) tells us that Caesar (قيصر الملك) visited Hippocrates' tomb, and finding it an ordinary one, ordered for its repair. When the grave was dug open an ivory case containing the twenty-five propositions indicating death was found. This has been translated into Arabic, and has been repeatedly lithographed in India.

A copy of this work has already been noticed above.

Copy: see Berlin, No. 6228 and H. Kh. iv. 245.

Written in an ordinary Nasta'liq.

Lines 8; size 4×2 . foll. 52^a-53^a. Prescriptions in Persian from different sources.

V.

foll. 54-69.

الشفاء العاجل

ASH-SHIFÂ'-UL 'ÂJIL.

A larger treatise on immediate cures than Rhazes' Bur'us-Sâ'ah, by صدر الدين بن محمد الطبيب, Ṣadrud-Dīn b. Muḥammad at-Tabīb. This work has not been noticed in other libraries.

Begins:—

لصديقك يا شافعي صدورنا برشحات بار رحمته و لشركك يا هادي
قلوبنا بللمعات النوار حكمته الع

The author in the preface states that Rhazes' was the only work found on the subject. But as Razi dealt with only those diseases which he himself tried and cured, the number of such diseases must have been necessarily limited. Our author, on the other hand, condenses everything bearing upon the subject from the ancient and modern authorities, and gives the finishing touch by adding his own experiences. He further states that by immediately curable diseases he means those that can be cured in three days at the latest.

Contents:—

fol. 54^b.

المقدمة فتيها فصول كالاصول

fol. 55^a.

الباب الاول في المعالجات اعلل مافوق الرقبة

fol. 64^a.

الباب الثاني في المعالجات امراض الالب النش و الالب الغداء
واعلل الصلق

fol. 65^b.

الباب الثالث في اعلل القلب

fol. 67^a.

الباب الرابع في اعلل الكبد

fol. 68^a.

الباب الخامس في اعلل الامعاء

Written in an ordinary Nasta'liq.

Not dated. Circa 17th century. Lines 19; size 7 × 4.

No. 110.

fol. 206; lines not fixed; size 12½ × 8½.

مجموعه في الطب

MAJMU'AH. No. 3.

This manuscript comprises the following:—

I.

fol. 1-7^b.

A number of prescriptions copied in a very bad Naskh.

II.

fol. 8-111.

منهاج الدكان

MINHÂJ-UD-DUKKÂN.

A Pharmacopœia by أبو المنى بن أبي نصر بن حفاظ الكهن بن العطار الإسرائيلي, Abul Munâ b. Abi Naṣr b. Ḥaffâz al-Kuhen b. Al-'Aṭṭâr al-Isrâ'îlî-al-Hârânî, an author of the seventh century A.H. See Brock i., 492; and Hâjî Khalîfâ, v. 202.

The first folio is wanting. The work begins abruptly as follows:—

من غير استحقاق بل جودا لا بطريق الاتفاق جل ثناءه و
تقدمت أسماؤه . . . اما بعد . . . ولقبته بمنهاج الدكان الخ

The work is divided into twenty-five Bâbs, a full table of which is inserted in the preface. The twenty-third Bâb contains his pious admonitions to his son concerning morality and the preparation of medicines. It was composed in A.H. 658 = A.D. 1260.

An incomplete copy of this work is noticed in the Brit. Mus. Sup. Cat., No. 801, ii. Our copy, except wanting a few lines in the beginning, is otherwise complete. For other copies see: Berlin, No. 6423; Gotha, No. 2005; Batavia, iii., 258; Ellis Cat. of the Arabic Books in the British Museum, i., 110; Ayâsufiyah, No. 3757-8, p. 223; Walfu'ddin, No. 2554, p. 146; and Râmpûr, No. 245, p. 498.

Written in clear thick Arabian Naskhî. Lines between 28 and 33; size $12\frac{1}{2} \times 8\frac{1}{2}$; $10\frac{3}{4} \times 6\frac{1}{4}$.

Dated A.H. 1235.

Scribe [sic] بن عبد الرزاق الجعفي الاصابي

III.

fol. 111 contains few charms.

IV.

fol. 112.

تقويم الأبدان في تدبير الإنسان

The celebrated Taqwîm ul-Abdân of Ibn Jazlah, d. A.H. 493 =

A.D. 1100 (for life see above), in which tables of diseases are drawn up on the system followed for astronomical tables.

Begins:—

الصد لله الذي خلق فسوي وقدر فهمي الخ

After dedicating the work to Muqtadi bi-'Amr-illāh, the Abbāsīd Khalif, the author proceeds to describe the arrangement adopted for the work. Matters of general import are treated in one continued chapter, while for every local and general disease twelve headings or chambers (يوسف) have been drawn up. The first chamber contains the name of the disease. The second its fatality or curability. The third its oetiology. The fourth its symptoms. The fifth contains directions as to venesection or other evacuations if necessary. The sixth its treatment with palatable medicaments and aliments especially designed for the rich patients. The seventh its treatment with easily procurable medicaments especially meant for the poor sufferers. The eighth, ninth, tenth and eleventh comprise the temperaments, ages, seasons and localities in which that disease frequently occurs. The twelfth its treatment on general principles. The work ends with a Khatimah on hints for practitioners.

This work appears to be the first production of its kind, and was followed by many writers, of whom Fakhruddin-al-Khujandi deserves mention. He, in his *At-Talwīḥ*, succeeded in tabulating all the five Fanns, of which, according to the eastern writers, the medical science was composed.

For other copies see: Brock, i. 485; Berlin, No. 6415; Bodleian, i. 549; Br. Mus. Sup., No. 792, ii.; Cairo, iv. 10, 36.

Written in a clear Arabian Naṣkh. The chambers are enclosed in red lines. Lines not fixed; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{1}{4}$.

Dated A.H. 1235.

Scribe سليمان بن دهان العتبي الشافعي

No. III.

fol. 155; lines 25; size 7 × 4½; 5 × 3½.

مجموعه في الطب

MAJMŪ'AH. No. 4.

I.

fol. 1-34^a.

قراবাদين ايضاح محبة العلاج

Qarābādīn, or Pharmacopeia from the Kitābu-'Iḍāḥ-i-Muḥjāt-ul-'Ilāj of أبي الحسين طاهر بن ابراهيم بن محمد الشجري, Abu'l Ḥusayn Tahir b. Ibrāhīm b. Muḥammad Ash-Shajari, who flourished about A.H. 500 = A.D. 1106. See Ibn Abi 'Uṣaybi'ah, ii., 23; Brock, i., 486; and Wustenfeld, p. 146.

Begins:—

الحمد لله رب العالمين . . . اما بعد فهذا قراবাদين ايضاح
محبة العلاج التي قد جربت اكثرها فوجدتها على نهج المقصود الح

Contents:—

fol. 1^a. Bab i. On decoctions.

في المطبوخات

fol. 2^b (few folios lost). Bab ii. On pills.

في الصبوب

fol. 4^a. Bab iii. On purgative pills.

في الايارجات

fol. 5^a. Bab iv. On stomachaic electuaries.

في الجوارشات

fol. 7^a. Bab v. On theriacs and electuaries.

في الترياقات و المعونات

fol. 14^a. Bab vi. On fruit preserves.

في المربيات

fol. 14^b. Bab vii. On sharbats and thick extracts.

في الاشرية و الروبات

- fol. 17^a. Bab viii. On tableids.
في الأقراص
- fol. 17^b. Bab ix. On Lohqs.
في اللعوقات
- fol. 18^a. Bab x. On powders.
في الشوفات
- fol. 19^a. Bab xi. On plasters and embrocations.
في الاضمدة والاطلية
- fol. 20^a. Bab xii. On fomentations or warm bandages.
في الكمادات
- fol. 21^a. Bab xiii. On tepid baths or warm lotions.
في البطولات
- fol. 21^a. Bab xiv. On gargles.
في الغراغر
- fol. 21^b. Bab xv. On tooth powders and other preparations for the mouth.
في السنونات وادوية الشم
- fol. 22^a. Bab xvi. On powders to be sprinkled on wounds.
في الذرورات المستعملة في الجرح
- fol. 22^b. Bab xvii. On oils.
في الادهان
- fol. 23^a. Bab. xviii. On cataplasms.
في المراحم
- fol. 24^a. Bab xix. On purgative, aphrodisiac, and emmenagogue suppositories.
في الشيفافات المسهلة والمنعطة والمدررة للبيض
- fol. 24^b. Bab xx. On clysters.
في العثن
- fol. 26^a. Bab xxi. On collyriums and eye-salves.
في الاكحال وشيفافات العين
- fol. 27^a. Bab xxii. On errhines, sternutatory powders, and fumigations.
في السعوطات والعطومات والبضورات

- fol. 27^b. Bab xxiii. On seed preparations. في البنادق
- fol. 28^a. Bab xxiv. On purgatives. المسهلات
- fol. 28^b. Bab xxv. On emetics. في ادوية القي
- fol. 29^a. Bab xxvi. On the medicines for tape-worms. في ادوية الديدان
- fol. 29^b. Bab xxvii. On hair-dyes. في الضامات
- fol. 29^b. Bab xxviii. Tepid hip-baths and watery preparations to be sprinkled on the head. في الالبان و النطولات
- fol. 30^a. Bab xxix. Vaginal or uterine suppositories. في الشرزجات
- fol. 30^a. Bab xxx. Medicine for nervine convulsions. فيما يداوى به التشنج في العصب
- fol. 30^a. Bab xxxi. On the dietry of patients. في اطعمة المرضى

For copies see: Berlin Cat., No. 6338 and Râmpâr Cat., Nos. 21 and 189, pp. 469 and 492.

II.

fol. 35^b-49.

اطعمة المرضى

AT'IMAT-U'L-MARDÂ.

A treatise on the diet of patients by Najib u'd-dîn as-Samargandî, a copy of which has been noted in the An-Najibiyât.

The title-page contains a marginal note, in which the five books comprising An-Najiyât are enumerated in the following order:—

(1) Al-Asbâb-u-wal-'Alâmât; (2) Fil-Furûq-i bayna'l-Amrâḍ-i-wal-'Alâmâtuhâ; (3) Fi Agḍiyat-i'l-Marḍâ; (4) Fi At'imat-i'l-Marḍâ; and (5) Fil Aqrâbâdin. The treatise Uṣul-u't-Tarâbik is considered a separate work.

Begins:—

الصدق لله رب العالمين . . . ان اجل العلوم التي ينتفع بها
الانسان هو علم الطب الخ

III.

* foll. 50-98.

An incomplete copy of Najib-u'd-Din as-Samarqandi's Pharmacopoeia. A comparison with the complete copy noted in the An-Najhiyat shows that the first folio of this copy is missing and that it begins abruptly from the concluding lines of الصداغ الطار as follows:—

و ينظر مرارا ثم يفرق الراس بدهن بنشج مضروب مع اللبن
و يشرب بقطنة و يعلى بها في السر . سعو ط للصداغ و الشقيقة
الحارة الخ

The last folio is also wanting and the work breaks off in the middle of the prescription of Methredates (نسفة المشروديطوس) with the words دار فلفل جند بيد متر عصاره لصية التيس.

IV.

foll. 99-155. An anonymous treatise, without a title, treating of the theoretical portion of medicine, incomplete in the beginning.

Begins somewhere in the discussion on اعتدال as follows:—

النوع و الصنف و الجنس و العضو بالقياس الى الداخل و
الخارج و اما في الافراط و التثريط الخ

The next fresh Faṣl in the same page begins thus:—

فصل اخر ما في البدن الروح ثم القلب ثم المنى ثم الدم ثم
الكبد ثم اللصم ثم العضل الخ

The work is mainly divided into five Faṣns, while the subjects of each Faṣn are treated under separate Faṣls.

Contents:—

Faṣn i. Comprises discussions on temperaments, ages, humours, and the physiology and anatomy of the parts of the body, fol. 99*.

Faṣn ii. On diseases, their causes and general symptoms, fol. 124*.

في الامراض و الاسباب و الاعراض الكلية

Fann iii. On the preservation of health, fol. 137^a.

في حفظ الصحة

Fann iv. On the treatment of diseases on general principles, fol. 141^b.

في وجوه المعالجات بصبب الأمراض الكلية

Fann v. On fevers, critical days and prognostics, fol. 147^a.

في الحميات و البطارين و تقدمة المعرفة

Written in a minute Indian Nasta'liq. Wormed and water-stained throughout.

Not dated. Circa 17th century.

No. 112.

fol. 149; lines not fixed; size 7 × 5.

مجموعه في الطب

MAJMU'AH. No. 5.

I.

fol. 1-6^a.

نشر اللوا في مقتضى الفصد و الدوا

NASHRUL-LIWÂ.

A treatise on venesection by شيخ جمال الدين عبد الله بن علي 'Abdallâh b. 'Alî b. Ayyûb ash-Shâfi'î al-Qâdiri al-Makhlûzî, who flourished about A.H. 840 = A.D. 1436. See Brock, ii., 96.

Begins:—

الصد لله الذي اظهر الاسرار بالسماط و نشر على مسرّيها اريدة
كالاعدم . . . و بعد فهذه الرسالة قد احتوت على بيان القصد
من الفصد بسوابقه و لواحقه و سميتها بنشر اللوا في مقتضى الفصد
و الدوا الخ

The work is divided into a Muqaddimah, nine Fāṣls, and a Khātinah, as follows:—

fol. 2^a.

المقدمة في وكذ الصناعة ومعنى الاعاقة من الطبيب

fol. 3^a.

الفصل الاول في مفاير سبب العدول عن كل من القصد و
الدوا الى قسميه

fol. 6^a.

الفصل الثاني في بيان القصد من القصد

fol. 8^a.

الفصل الثالث في تفضيل القصد على الدوا

fol. 9^a.

الفصل الرابع في شروط القصد

fol. 10^a.

الفصل الخامس فيما اذا كان القصد عن كثرة الدم

fol. 11^a.

الفصل السادس فيما اذا كان عن قلته

fol. 12^a.

الفصل السابع في استيلاء الصفرة على سحنة البدن عند القصد

fol. 12^b.

الفصل الثامن في العلة التي من اجلها منع الاطبا المقصود في
يوم القصد من النوم

fol. 14^b.

الفصل التاسع في مقاومة الاشياء الصامضة للمرار

fol. 15^a.

الخاتمة في حدوث الامراض عن طول الزمان وفي علة طولها

The title-page, besides bearing the notes of the owners such as Shaykh Muḥammad al-Miṣri al Khālidi-aṭ-Ṭabīb, Ahmad b. Muḥammad-aṭ-Ṭaubāwī, 'Abdul-Haq Ra'īs ul-Aṭibbas-Sultānī (dated a.h. 1252), and others, contains the following note, a portion of which has been cut off by the bookbinder:—

سمعه من مولفه اللفظ رحمه . . . مصد بن احمد بن مصد بن
مصاف الص[لم]

Written in a clear Arabian Naskh. Lines 17; size 7×5 ; $4\frac{3}{4} \times 3\frac{1}{4}$.

II.

fol. 16^b-17.

Two prescriptions: (1) A copy of that composed for Sultan Salim Khan (probably Salim I., A.H. 918-926 = A.D. 1512-1520) by the physicians.

Begins:—

هذا منقول عن الحاجي احمد اغا منقول عن السلطان سليم
كان رحمه الله ان حكما الروم امتنيط هذا المعجون له

(2) Another prescription, fol. 17^a, without mention of its uses. Folio 17^b is blank.

III.

fol. 18-75^a.

دواء النفس من البكس

A treatise on poisons and antidotes by 'Abdullāh b. 'Alī b. Ayyūb al-Makhlzāmi noted above. See Berlin Cat., No. 6368, 20.

Begins:—

اما بعد حمد الله المصن وضع الاشياء اللطيف باهل العلل
من انواع البلاء الخ

This treatise is divided into the following Faṣls:—

I. fol. 18^a.

في معرفة ما داخله السم

II. fol. 46^a.

في الكلام على امزجة السموم والادوية القاتلة بطريق التشصيل

III. fol. 47^a.

في العلاج العام بطريق الاجمال اذالم يعلم اصل السم

IV. fol. 55^a.

في علاج السقايات المسمومة الحيوانية و النباتية و المعدلية
بعد العلم بها و تصنيفها

V. fol. 73^v.

في طرد الشراف ومن قتلها ومن شي من عداوة الجوهر

The title-page contains the following notes:—

(1) On the margin.

سمعه م[ن] لفظ مؤلفه ا[مكنه] الله الجنة محمد بن احمد
[بن محمد] ابن مصاف الصنيلي

(2) Towards the end of the page:—

قال المؤلف رحمه الله الفتى بسبب مادم على بعض اصحابي
من السم فواجبته عقب شره فرايت من الدلائل ما يقضي بصحة
ما قاله المتقدمون مما استثقت عليه و لولعدم لي ما يعتني على
هذا الفن لخلص في الحال على المكان و كان امر الله قدرا
مقدورا

followed by:—

اذا وقف الناظر على هذا الكتاب فثقت عرف رتبة مؤلفه

The colophon, which contains the date of transcription, A.H. 856, is followed by the following note:—

الصد لله وحده وجدت بخط طاهر بن يونس بن قاضي الموصل
على ظهر الاصل المنشول منه هذا الكتاب ماصورته لكتابه طاهر
بن يونس

طالع فيه واستفاد وكتب

داج لمولا اساه والصب [sic]

مجه طاهر بن يونس

الموصل مولدا ومنتسب

فوائد جلية من حقها

لوكتب على الصرير بالذهب

و من خطه لعل كاتب هذه الاحرف محمد بن احمد بن محمد

بن حناف الصنيلي عفرله

fol. 72^b. Lacuna of about one line.

Written in clear Arabic Naskh with headings in red. Lines 21; size $4\frac{3}{4} \times 3\frac{1}{2}$.

fol. 75^b-78^a. Blank, excepting the words *من كتب الشئير احمد* on folio 76^b, and two prescriptions on the tops of folios 77^b and 78^a.

IV.

fol. 78^b-81^a.

A charm beginning—

سر عظيم مجرب صحيح اخيط اليها الطالب الباحث على العلوم
اذا بلغ هذا السر الغريب الخ

and ending with a table to be made an amulet.

Written in an elegant Magribi with diacritical points.

V.

fol. 81^b-143^a.

هذا كتاب فيه من طب العجم

A treatise on the generalities of medicine, and comprises for the most part translations from the works of the Roman and Indian physicians.

Begins:—

مماصال عند كسرى بن قباد ملك الفرس من كان قبله و في
مسلته من اطباء الروم و اطباء الهند و غيرهم حين جمعهم للملك
عما عندهم من علم الطب الخ

The work contains the answers to the following questions put to him by Roman and Indian court physicians by Kisrâ b. Qubâd, the king of Persia:—

Question i.

فقال بينوا لي ما طبع عليه جسد الانسان كم فيه من عروق
و وصل و عظم و عضل و من اين يهيج به الحر و البارد و
الرطب و اليابس

Question ii.

و بينوا لي ما الذي يوافق كل واحد منهم اذا حاج من الدواء
و الطعام و الشراب و ما الذي يسكنه عنه و ما الذي يهيجه عليه

Question iii.

- و بينوا لي تعرفون الذي اذا حاج اخرهو ام بارد ام رطب ام
يا بس لا عرف ذلك

fol. 142. Lacuna of about seven lines.

Written in an ordinary Magribi. The paper is darkened by the effects of the mechanical action of the ink used. Lines 18; size 7×5 ; $5\frac{1}{2} \times 3\frac{3}{4}$.

Not dated. Circa 16th century.

VI.

fol. 143^b-147^a.

A pamphlet on prescriptions for diseases without any systematic arrangement. It is written in Magribi, having lines and size the same as Tibb-u'l-'Ajam noted above.

Begins:—

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد و اله
صفة دواء للسعال من اي نوع كان الخ

fol. 147^b. Two beginning verses of a metrical treatise by Abū Zayd 'Abd-u'r-Rahman b. Muḥammad b. Mas'ūd b. 'Umar b. Māza-'l-Fārisi.

Begins:—

قال الشيخ الثقفي . . . ابو زيد عبد الرحمن . . . بن موسى
الفارسي . . .

الصد لله القديم الباقي
رب العباد هو على الاطلاق
احمده وهو اهل الصد
والفضل والكرم ثم المجد

Written in ordinary Magribi as the treatises noted above. The whole of this treatise appears to have been transcribed, but the remaining portion is lost.

Fol. 148^a. Contains the ending lines of the story of the city An-Nuḥās, and the beginning lines of the story of Iram-u-Dāt-il-'Inad in thick flat Naskhi.

The first begins:—

و هو يقول التوبة يا سليمان يا نبي الله الي لا اعود . . . و

هذا آخر ما انتهى اليه من قصة مدينة النصارى على التمام و
الكمال الخ

The second begins:—

وهذه قصة ارمذات العباد على التمام . . . قال الله تعالى
ارمذات العباد التي لم يخلق مثلها في البلاد نزلت هذه الآية في
قصة شداد ابن عاد الخ

No. 113.

fol. 51; lines 15 to 17; size $8\frac{1}{2} \times 7\frac{1}{4}$.

مجموعه في الطب

MAJMU'AH. No. 6.

I.

fol. 1-37^b.

المنظومة لشعبان سليم

A metrical treatise on the powers of fruits and other articles of food
in Rajz metres by Sha'bān Abi Salīm.

Begins:—

حمدا لمن اتيت اوراق الشجر
وزانها للاكلين بالخمر
وخصنا بها شمي الشرب
لبيبا المصنار غير العرب
صلى عليه الواحد العنان
فاختلث في الشر الالوان
وما جرى في اكلها تفاضل
وما يروي (sic) فيها الصواع لاقبل الخ

The author, while treating of شعشع (poppy-heads), breaks off
from the middle, and, after discussing fol. 28^b-33^a, (1) الصيف و البلد (1)

الضريف و البلد البارد (3), الشتاء و البلد الباردة الرطبة (2), الحارة
ادب (6), ادب الطعام (5), الربيع و البلد الحار الرطب (4), اليباس
and الرياضة (9), ادب الجماع (8), النوم و اليقظة (7), الشراب
(10) الصمام, renews the discussion on *خمشاش* again on fol. 33^a.

The colophon reads thus:—

انتهى نظم نتائج الشكر المعرب عن تفاضل الشعر للأديب العامل
العالم الناصر الناظم شعبان ابي سليم رحمه الله تعالى فكان الفراغ من
زبرها بعد الظهر يوم الاربعاء سادس شهر جماد اول سنة
١٢٥٧

fol. 35 left blank without break of content.

fol. 49 and 50^a are left totally blank.

II.

fol. 37^b-38.

مناخرة بين الحرة و الامه

A metrical treatise on the contest for superiority between a free and
a slave girl by *Shahbān Abi Salīm*.

Begins:—

من بعد حمد الله و الصلوة
على النبي المختار ذي القلث

فانها وافيت الى مثامي
عود تعالى البدر في التمام

و قالت انا التي جدال
من اين اقبل للرجال
و اين تشاهد القوم
من غير ما يشعل الملبوس

But the story breaks off at the following verse and is left unfinished:—

نشالت الشبهة يامشروكه
لولا اصبحت اذا متروكه

Written in the same hand as above.

III.

fol. 39-50*.

Another incomplete copy of the *Al-Manẓūmah* of *Shā'ibān Abī Salīm* noticed above. This copy is commenced with a preface in prose not found in the above copy and is brought down to the end of the powers of *البطيخ و الجنب* corresponding to fol. 1-10 of the above copy. The preface begins as follows:—

الصد لله الذي دل على ذاته يبدع حكمته مما انشا بلطيف
حكمته و قدره الخ

fol. 46 and 51 were misplaced, which are now put in the right place.

fol. 50^b-51^a contain charms for various purposes.

Begins:—

آخر للجماع تأخذ ورق قصدير تكتب فيها بآية نوح و
تدعها تص لسانك بعد ان تبصرها يعود و هذا الذي يكتب
ككككككككك

Written in a very bad Arabian Naskh.

Not dated. Circa 18th century.

VETERINARY ART.

No. 114.

fol. 152; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 6\frac{3}{4}$.

كتاب الخيل والبيطرد

KITĀBU'L-KHAYL-I-WA'L-BAYṬRAH.

A treatise on horses, their good and bad points, their rearing, their training, their diseases, and the treatment of the same, by *Nāṣir-u'd-Dīn*

- Muhammad b. Ya'qub b. Akhī Hizām al-Khaylī, Superintendent of Stables belonging to Khalif al-Mu'tadid, and died about A.D. 900. See C. Huart's History of Arabic Literature, p. 315.

Begins:—

الصدق لله ولي الصدق واهله ومستحصله (sic) لنفسه اعمده حمد
من خضع اليه

The author in the preface quotes many traditions (حديث) in support of horse-breeding, which he professes to have received orally from [Abū 'Alī] Husayn b. 'Arafat-al-'Abdī, who died in A.H. 257 after attaining an age of 107 years (see Muhammad b. Ad-Dahabī's Tārikhul Islām, Lib. Copy, fol. 79. Compare Br. Mus. Supp., No. 813).

Contents:—

p. 36.	باب رياضة الصيل والمهاري
p. 49.	باب الحران
p. 51.	باب المنازع
p. 55.	باب رياضة الهماليج
p. 59.	باب صفة ما يستحب في اعضاء الفرس من طول وقصر و عرض ودقة وعدة ورقة وغير ذلك
p. 73.	باب الجور
p. 77.	باب الوان الدواب
p. 84.	باب الشهاب والاوعاع
p. 86.	باب شيه القوائم والتصيل
p. 92.	باب اصوات الصيل

p. 94.	باب انتاج البغال في كل بلد
p. 98.	باب اضرار الصيل
p. 111.	باب الرياضة
p. 130.	باب الاغلاف والكوة
p. 131.	باب اعلاؤه الرطبة والفصيل
p. 141.	باب الغال الدواب
p. 145.	باب عيوب الدواب

The rest of the work treats of diseases and their cures.

For copies see: H. Kh. iv. 82; Br. Mus. Sup., No. 813.

Written in a thick old Arabian Naekhi. This copy contains a picture representing the horse with its defects (pages 67-68). The words, كتاب الصيل, of the title are given in a broad column at the top, decorated in gold and blue, of which the colour is now faded, while a gold circle contains the remaining portion of the title, والبيطرة, and the name of the author in the following terms:—

تأليف الامام العالم الفاضل المجرب في فنه المتحق في علمه
ناصر الدين محمد بن يعقوب بن ابي غرام الصيلي نعمده الله
برحمته وعفا عنه

Dated A.H. 753.

No. 115.

foll. 110; lines 19; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الاقوال الكافية والفصول الشافية
 KITÂB U'L-AQWÂL U'L-KÂFÎYAH WA'L-
 FUŞÛL-U'SH SHÂFÎYAH.

A treatise on the selection, management and training of horses, their diseases and cures, by الملك المجاهد علي بن داؤد بن يوسف بن عمر بن علي بن رسول الرضوي, Al-Malik-ul-Mujâhid 'Ali b. Dâ'ûd b. Yûsuf b. 'Umar b. 'Ali b. Rasûl-ar-Rasûlî, the fifth of the Rasulids of Yaman (A.H. 721-84 = A.D. 1321-63). See Lane Poole's *Mohammadian Dynasties*, p. 99; *Tuhfat-u's-Samâ' fi Tarîkh-i-Sâdât-i'l-Yaman*, Lib. Copy, folio 124, and Brook ii. 190.

Begins:—

الصدق لله اللطيف يخلق المتكفل بهم قبل السؤال بسأل رزقه
 . . . اما بعد فاني نظرت بنادير القلب و تميز العقل فيما انعم
 الله به على عباد من النعم الضافية والمن الصافية الخ

The work is completely described in the Br. Mus. Supp. Cat., No. 816, a comparison with which shows that the present copy is older and more correct than the one noticed there. A Persian translation of this work, with the title *Kanz-u'l-Hidâyah*, has been noticed in the Br. Mus. Pers. Supp., No. 161.

For another copy see Berlin Cat. No. 6182.

Written in an elegant Arabian Naskhî, with rubrics in *Khattî Sulṣ* and a frontispiece decorated in gold and blue but now fading.

Dated 24th Muharram 992.

Scribe محمد بن احمد المغربي المكي المالكي

NATURAL HISTORY.

No. 116.

fol. 115; lines 9; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

كتاب الاحجار و الخرز و منافعها

KITÂBU'L AHJÂR.

A very precious copy of "The Book of Mineral and Precious Stones," of 'Uṭārid b. Muḥammad, surnamed Al-Ḥāsib (the Calculator), a famous writer on astronomical problems. The author belongs to the early part of the third century A.H., as he is mentioned in Kitāb-u'l-Fehrist, which was composed in A.H. 377. See Ibnū'l-Qifti, p. 251; Fehrist, p. 278; Brock, i. 243; and Huart's History of Arabic Literature, p. 315.

Begins:—

الصلوة لله رب العالمين . . . قال المؤلف رحمه الله تعالى كتب
نظرت في كتاب البرابي [sic] و الاحجار لهرمس الخ

Written in an elegant thick old Arabian Naskhi with diacritical points throughout. From fol. 17 to the end the manuscript is provided with a Persian interlineal translation in minute Nasta'liq. The headings are written in thick Sulṣ. Another copy of the work exists in the Ayâşâfiyah Library (Cat. No. 3610, p. 215). Though not dated, the paper and the ink used show that the transcription belongs to the 14th century A.H.

No. 117.

fol. 78; lines 13; size 9 × 6; 6½ × 4.

ازهار الافكار في جواهر الاحجار

AZHÂR-U'L-AFKÂR.

A precious and fairly old copy of *Azhâr u'l-Afkâr* (Flowers of Thought) on precious stones, by شهاب الدين ابو العباس احمد بن يوسف التيفاشي, *Shihâb-u'd-Dîn Abu'l 'Abbâs Ahmad b. Yûsuf at Tifâshî*, who died in A.H. 651 = A.D. 1253. See Brock, i. 495; Br. Mu. Supp. No. 781, and *Dastûr-u'l-Ilâm* (Lib. Copy), f. 27^a.

Begins:—

قال العبد الفقير الى الله عز وجل احمد بن يوسف التيفاشي
... هذا كتاب غريب الوضع عجيب الصنع عظيم النفع تضمنته
ذكر الاحجار الملوكية التي يوجد في خزائن الملوك الخ

Every jewel is treated under five headings: (1) Its production in mines; (2) The geography of its mines; (3) Its varieties and the best of its kinds; (4) Its properties and uses; and (5) Its approximate value.

Contents:—

Bâb i. fol. 2 ^b .	في الجواهر	Bâb vii. fol. 33 ^a .	في الجادي
Bâb ii. fol. 12 ^a .	في الياقوت	Bâb viii. fol. 35 ^b .	في الماس
Bâb iii. fol. 23 ^b .	في الزمرد	Bâb ix. fol. 39 ^b .	في عين الهر
Bâb iv. fol. 30 ^a .	في الزبرجد	Bâb x. fol. 41 ^b .	في البازهر
Bâb v. fol. 31 ^a .	في البَلَّاشِ	Bâb xi. fol. 54 ^a .	في الشيروزج
Bâb vi. fol. 32 ^a .	في البَنْشِ	Bâb xii. fol. 55 ^a .	في العقيق

Bāb xiii. fol. 56^a.

في الجزع

Bāb xiv. fol. 57^a.

في المغاطيس

Bāb xv. fol. 69^b (folios 68 and 69 ought to be placed after fol. 58).

سنيادج

Bāb xvi. fol. 59^b.

في الدهج

Bāb xvii. fol. 62^a.

في اللازورد

Bāb xviii. fol. 64^a.

في المرجان

Bāb xix. fol. 70^a.

في السج

Bāb xx. fol. 71^a.

في الجشمت

Bāb xxi. fol. 72^b.

في الجاهان

Bāb xxii. fol. 72^b.

في اليشم

Bāb xxiii. fol. 73^b.

في اليست

Bāb xxiv. fol. 74^a.

في البلور

Bāb xxv. fol. 76^b.

في الطلق

For copies see: Br. Mu. Supp. No. 781; Br. Mu. p. 214; Kūprilizādah, No. 187, p. 151; and Ayāṣūfiyah, Nos. 3559-60, p. 212.

This work was studied by Ravins at Utrecht in 1788, and by C. Muller in 1868. See C. Huart's *History of Arabic Literature*, p. 318.

Written in an old Arabian Naskhi, with diacritical points throughout, the headings being always in red. Slightly wormed.

Dated A.H. 839.

No. 118.

fol. 445; lines 33 and 31; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4}$ or $7 \times 3\frac{1}{4}$ or $3\frac{1}{2}$.

حيوة الحيوان

HAYĀT U'L-HAYAWĀN.

Two uniform volumes, containing the continuous text and thus forming a very complete copy of Hayāt-ul-Hayawān (*Lives of Animals*), bound in one, occupying folios 242 and 243 respectively.

كمال الدين ابو البشا [ابي عبد الله] محمد بن
 (ذكي الدين موسى بن عيسى بن علي الدميمري الشافعي,
 Muhammad b. Mûsa b. 'Isâ b. 'Alî-ad-Damîrî, is copied from *Manhal-
 us-Sâfi* (probably *Manhal-us-Sâfi wal-Mustawfi ba'd-al-Wâfi* of Jamâl-
 ud-Dîn Abî'l Mahâsin Yûsuf b. Tagrî Barîdî az-Zâhirî, the well-known
 historian of Egypt, who died in A.H. 884, see H. *Kh.* vi. 224) on an
 extra pasted leaf, on the side facing the title-page of the copy noted
 below. In this it is stated that Ad-Damîrî was born in the beginning
 of A.H. 742 = A.D. 1311. He learnt jurisprudence under (1) Bahâ-ud-
 Dîn-as-Subkî, (2) 'Abdur Rahîm al-Asnawî, and (3) Qâdî Kamâl addin
 an-Nuwayrî, who wrote for him an *Ijâzah* (licence) to teach Fiqh and
 Hadîth. He then read: (1) *Jâmi'-u't-Tirmidî* from Al-Muzâffar-ul-Attâr-
 al-Misrî, (2) *Musnad-u-Ahmad-b. Hanbal* from 'Alî b. Ahmad ad-Dimashqî,
 and (3) *Kitâb-u-Fadl-i'l-Khayl* of Sharaf-ud-Dîn-ad-Dimyâtî, at Cairo,
 from Muhammad b. 'Alî-al-Hazzâwî and Abdur-Rahmân b. 'Alî b.
 Muhammad-al-Ba'li. He then started on his pilgrimage to Mecca,
 which he performed five times, in the years A.H. 762, A.H. 768, A.H. 772,
 A.H. 775 and A.H. 780. This last time he remained at Mecca for twenty
 years and returned to Cairo in A.H. 800. At Mecca he read *Shâhîh-u-*
Ibn-i Habbân from Al-Jamâl Muhammad b. Ahmad b. 'Abd ul-Mu'î,
 the *Musnid* (Reference to settle points of Religious Ordinances) of that
 place; and (1) *Sunan-u-Ibn-i-Mâjah*, (2) *Musnad-u't-Tayâlîsî*, (3) *Musnad*
 of *Ash-Shâfi'î*, (4) *Mu'jam* of Al-Qâni'î, (5) *Asbâb-un-Nuzûl* of Wâhidî,
 and (6) *Maqâmât-u'l-Harîrî*, etc., from Kamâl-ud-Dîn Muhammad b.
 'Umar b. Hubayb al-Halabî, the *Musnid* of Halab. Ibn-Shubbah
 (*Tabaqât-us-Shâfi'iyah*, Lib. Copy, fol. 194) states that Ad-Damîrî
 commenced his career as a tailor, but soon leaving his profession he
 placed himself under the instructions of As-Subkî. He, further on,
 tells us, on the authority of Ibn-Ijâz's *Mu'jam*, that Ad-Damîrî passed
 the greater portion of his time in religious contemplations and prayers,
 and kept fasts too often. Since his return to Cairo he selected a place
 (حلقة) in *Jami'ul-Azhar*, and delivered lectures on diverse religious
 subjects. He died at Cairo on 3rd Jamâda I, 808 = A.D. 1405. He
 produced works on different subjects, of which the following are
 specially noted by his biographers:—

- (1) *الديباجة في سنن ابن ماجه*, in 5 vols.
- (2) *النجم الوهاج في شرح المنهاج للنووي*, in 4 vols.
- (3) *حيوة الصيوان*, the present work; and
- (4) *خطب مدونة جمعية ووعظية*.

He also composed verses, and when Al-Asnawî composed his *التمهيد*
 he exchanged verses with him.

For further references, see: Ibn u-Shāhībāh, Lib. Copy, fol. 194^a; Husn ul-Muḥādirah, Lib. Copy, fol. 216^a; Brock ii. 138, and Alqabs u'l-Ḥāwī-li-Gurār-i-Daw 'is-Sakhawī, Lib. Copy, fol. 278.

Begins:—

الصدق لله الذي شرف نوع الانسان بالأصغرين القلب و اللسان
و بعد فهذا كتاب لم يسألني احد تصنيفه ولا كلثفت الشريعة
تأليفه الخ

The beginning and the preface of all the three copies, which this Library possesses and two of which will be noted below, completely agree with each other. The text, however, differs, not materially but in the omission of certain details. Though Ḥāji Khalifa (iii. 122) states that the author made two recensions of the work, the one large and the other short

و جعله نسختين كبير و صغير في كبيرة زيادة التاريخ و
تعبير الرويا

a comparison of these three copies shows that the theory as to the large, the middle and the short recensions is not very probable. Ad-Damiri simply composed one work with the title Ḥayāt-u'l-Ḥayawān, which is unfailingly noticed by all his biographers, immediate or remote, but not one of them makes any mention of the fact that the author made any such recension. It therefore appears highly probable that this work received subsequent abridgements by the mere omissions of certain details, either owing to the imperfection of the copies from which subsequent transcriptions were made, or on account of the taste of the person for whom it was transcribed. The fact that almost all the earlier copies of the work bear حيوة الصوان as title, without the addition of the epithets كبير or صغير to it, adds more to the probability of the above assumption.

For subsequent abbreviations, translation and continuation of the work, see: Ḥāji Khalifa, iii. pp. 123-125; and Brock, ii. 138.

For copies see: Br. Mu., p. 215^b, Brit. Mu. Supp., No. 779; Berlin, Nos. 6168-6172; and Kāprilizādah, No. 990, p. 65.

Written in an old minute Shikastah Naskhi. The colophon contains the date of composition of the work, A.H. 773. Double red marginal lines. Water-stained.

Not dated. Circa 16th century.

No. 119.

fol. 256; lines 25 to 27; size $11\frac{1}{2} \times 8$; $7\frac{1}{2} \times 5\frac{1}{2}$.

The same.

Another copy of the above work. The text is very much abridged, in an elegant flat Arabian Naskhī with occasional diacritical points. The headings are in thick *Ṣulṣ*, alternately red and black. The title-page of this copy has also a plain decoration. It is divided into two, upper and lower, and a broad central horizontal column. The upper one contains كتاب حيوة الصوان. The central column contains an octagon made up of eight small semicircles. This octagon contains:—

تصنيف الامام العالم العلامة معين المسلمين كمال الدين ابي
عبد الله محمد بن الشيخ زكي الدين موسى بن عيسى الدمي
الشافعي رضي الله عنه وارضاه و جعل الجنة مصيره و ماواه
الله الجواد الكريم الغفور الرحيم و الصمد لله و عده

The lower one contains:—

و صلى الله على محمد و اله

Besides this the title-page contains many notes of the successive owners of this copy. It is in this copy, on an extra pasted leaf, that the author's life is copied from *Al-Manhal-uz-Ṣafī* as noted above. The colophon, which contains the date of transcription, A.H. 997, and the statement that this copy was transcribed for Fakhr ud-Dīn 'Abdullāh b. Yahyā b. Muḥammad b. 'Umar, runs as follows:—

كان الفراغ من رقم هذا الكتاب المبارك الميمون انشاء الله يوم
الخميس عاشر شهر القعدة سنة سبع و تسعين و تسعمائة . . . و
ذلك بوسم المقام العالي السامي الفخري فخر الدين عبد الله
بن يحيى بن محمد بن عمر . . .

No. 120.

fol. 509; lines 27 and 29; size $10\frac{1}{2} \times 6\frac{1}{2}$.

The same.

Another copy of *Hayat-n'l-Hayawân*, in two volumes bound in one, occupying folios 262 and 247 respectively. Begins as the copy noticed above. Vol. i., foll. 1-262, contains names from *اسد* to *ام شيقوله* from the letter *ش*. It is lately supplied in thick clear *Naskh*, but the text is not so full as that of the copy noted above. Vol. ii., foll. 263-509, contains from *الهادن* from the letter *ش* down to *ي*. This portion is fairly old and the text is full. The title-page of this part is decorated, but has faded. It is divided into three horizontal columns. The upper column contains *الجز الثاني من حياة الصوان* in thick *Sulṣ* in gold. In the centre of the middle column, which is the broadest, there is a circle which contains *الشيخ الامام العلامة كمال الدين محمد* in *Naskh* also in gold. The lower column contains *برسم مولانا القاصوي الجمالي ابي السعود بن ظهير* again in thick *Sulṣ* in gold. The title-page, moreover, contains many seals of the time of *Jahāngir* and *Ālamgir*, but the earliest runs thus:—

برسم خزانة السلطان الاعظم ناصر الدنيا والدين ابو الفتح مصدق
شاه بن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه
السلطان غلد الله ملكه و سلطانه شهر مصر محمد آهاد ٨٩٣
سنة

The above note clearly indicates that this portion of the manuscript once adorned the Library of Sultan Mahmūd Shah I., known as Sultan Mahmūd Bayqara of Gujrat, who reigned from A.H. 863-917 = A.D. 1458-1511 (see *Farishtah* ii. 381, and Lane Poole's *Mohammadan Dynasties*, p. 313). The colophon, which contains the date of composition A.H. 773 and the date of transcription A.H. 888, runs thus:—

و كان الفراغ من مسودته في شهر رجب الثريد سنة ثلاث و
سبعين و مبعماية و من هذه النسخة المباركة سنة ثمان و ثمانين
و ثمان مائة . . .

Written in a minute learned Shikastah Naskhi. This portion contains occasional marginal notes and corrections, and appears to have twice passed the inspection of some kings, probably those of Delhi, which is indicated by the words, ^{٩١٢} عرض شده جمادی الاول ^{مه} ;

and again, ^{٩٢٠} عرض شده ماه رمضان ^{مه}, followed by the note

^{٩٣٣} صبح العرض يوم الأحد في شهر ذي القعدة ^{مه}, in a learned hand.

THE END.





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